

MISSIONARY HERALD

JANUARY 1949 • PRICE THREEPENCE



THE FIELD IS THE WORLD

A Happy New Year

By J. B. MIDDLEBROOK, M.A.

A HAPPY NEW YEAR to all our readers and supporters, to all ministers and missionary secretaries and workers in the churches, and to all missionaries and their colleagues overseas. With the coming of the New Year we do well to remind ourselves, in these changeful, confusing and apprehensive days, of the New Covenant of Jeremiah xxxi. 31 and Hebrews viii. 8. What a powerful conception this is, and how blessed in all its bearings.

THE DIVINE INITIATIVE

In the first place, the New Covenant found its origin in the mind of God and it issues entirely on His initiative, for its mark is grace divine. It is not of man's designing, although it corresponds so exactly with the pattern of his poignant needs. It is certainly not a projection of man's own solution of his plight, although it answers on every level his presentation of his problems at the Throne of Grace. The New Covenant from beginning to end is of God and, in the New Testament, of God in Christ.

FROM THE LEAST TO THE GREATEST

Then, in the second place, the New Covenant is universal. It seeks to cover everybody from the least to the greatest, and all who fall between these two contrasted degrees. We remind ourselves also in this divided world

that its sweeping range covers in its vast embrace men and women of all colours, tongues and lands. Only those who refuse it are outside it; in God's intention, it is for all. It is man's reluctance and his negations that break the circle. There is a sense in which every man is within the Covenant until he himself decides to contract out of it. God is writing the Covenant in every heart, though there are many who fail to read the words He writes, or who blindly and wilfully seek to tear out the very pages themselves.

KNOW THE LORD

Thirdly, it is declared that the time will come when there will be no need for any man to say to his brother or his neighbour, or to some far distant member of the human race, "Know the Lord," for everyone will know Him in living and characteristic relationship. But for the present, surely, evangelism must continue with accelerated power and with wider range. There are multitudes who know so little of the New Covenant that their gods are false or confused, their saviours bear little resemblance to the Lord Jesus Christ, and the writing of God in their hearts is well nigh obliterated by other and stranger marks. Evangelism, therefore, is a preparation for the day of the New Covenant and, together with intercessory prayer, makes for the fulfilment of Old Testament prophecy and

New Testament promise. God grant that the New Year may increasingly bear the marks of this New Covenant, and that men

and women in Christ may be blessed with the gift of that new world that is His Kingdom, the Kingdom of His glorious Son.

Conditions Overseas As 1949 Dawns

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

IMPORTANT political changes have recently occurred in nearly all our overseas fields, which may have serious repercussions on our work. But as we enter 1949 in the midst of the things that are being shaken, we go forward with faith and hope in the eternal and unshakable throne of our God, in His unchanging purpose of holy love, and in the constant presence of the Holy Spirit within the hearts of Christians everywhere.

India. It is, I think, generally agreed that both India and Pakistan have made a worthy and promising start in independent government. Thanks to the courage and enterprise of Christian leaders in the Constituent Assembly of India, religious freedom and non-communalism (whose opposites were the bane of the old India) are now enshrined in the New Constitution. Certain restrictions on Christian educational work are being imposed in Pakistan, but the Muslim authorities so far are not seriously interfering with other forms of Christian witness.

In the new India, missionaries and Indian Christian leaders have been drawn much closer together. Enhanced opportuni-

ties are being afforded to Christians to assume Government posts. This is true especially in Orissa, where our Baptist leaders, Mr. S. Das and Principal P. Mahanty, are now holding responsible positions. The reading of the New Testament in the vernacular at Gandhi's memorial services has aroused widespread interest amongst the "common people" and should be fruitful in evangelistic opportunity. European missionaries and Indian Christians alike testify to the more cordial atmosphere which ensued on political independence, and this is also a hopeful sign of the times.

Ceylon. Now that political independence has been granted to Ceylon, the Government will have a preponderantly Buddhist majority. As Buddhism and patriotism are almost synonymous terms, fears have been expressed that the Church will be subjected to serious disability under the new regime.

The Church is drawing closer together in face of this challenge, and a very promising scheme of Church Union is receiving serious consideration by all the denominations in the Island, including the Anglicans.



Indian Widows Find Employment

Our own Baptist community, numbering 6,000, with 1,600 baptized members, though battling with economic stringency, is reaching out in evangelism and work amongst the young people. The Laymen's Movement and Baptist Women's League are showing many promising signs of revival.

China. In China the deterioration in the general situation, and the advance of Communist forces have already seriously affected our work. Activities in the "black market" continue, and unless some fundamental change occurs, the maintenance of our staff financially will present almost insuperable difficulties.

With the concurrence of Chinese leaders, all our missionaries have evacuated from Shansi owing to Communist encirclement of the area; and, with one exception, from Shantung. Direct news recently to hand from Mr. Drake in Tsinan is that the Communists are allowing Christians to continue their customary activities in the city, and

are even encouraging revival of work in the country centres, including the hospital work at Chowtsun. Our staff in Shensi was again reduced by further evacuation in November.

But the situation has its brighter aspects. Our

missionaries who have had to leave their stations have been cordially welcomed in spheres of important missionary work in eight other provinces, mostly in association with the Church of Christ in China, where they are not only filling gaps caused by the war years but are gaining valuable experience of the work in other societies. In the Border Mission, in the far West, four B.M.S. missionaries are working among aboriginal tribes as well as Chinese. Above all, let us thank God that the Chinese Church, tried, purified and strengthened by migration, suffering and persecution in the war years, stands, ready to carry on.

Africa. In Belgian Congo where the Protestant Christian community now numbers a million, about a twelfth of the whole population, new regulations have been published whereby Protestant Missions may receive educational subsidies on equal terms with the Roman Catholics. There are of course concomitant requirements which we shall have

to meet to justify State aid. No hindrance in regard to Christian teaching is adumbrated. Offers of substantial grants from Government for medical training in the Lower River area, and at Yakusu, are being considered.

Meanwhile the stubborn fight continues for a pure and aggressive Church, calling for more African leaders and more missionaries to train them.

In Angola, likewise, our greatest need is for well-trained Portuguese workers. But the Protestant Church in Portugal is weak and divided. So enquiries are being made of Baptists in Brazil for Portuguese national missionaries which are of some promise. Will you pray that God may inspire a new missionary movement in Africa from Brazil.

There are still great tracts of territory in Angola with large populations as yet unevangelised. More African leaders of the right spirit and calibre are needed, and we are grateful that the new

Training Institute at Bembe is making a fine contribution to this.

West Indies. Jamaica, recently granted political independence, but still characterised by widespread illiteracy, illegitimacy, poverty, bad housing and child neglect, presents tremendous and urgent challenges to the Church. Unless the Church is strengthened, most of the money allocated by the Government for social welfare will be spent in vain. A most promising start has been made with our new policy of increased help in staff and funds which has infused a new spirit of hope into our Baptist churches.

Our new policy in Trinidad, too, in spite of many difficulties, is also gradually assuming shape.

So with renewed confidence in God and in His people everywhere we as Baptists go forward in the service of the World-wide Church.

Faith Answered Sian Hospital Rebuilt

By MEMBERS OF THE STAFF

AFTER nine years the rebuilt and enlarged Sian hospital was officially opened on August 28th. When the former hospital in the city was made unusable by Japanese aircraft in 1940, the work was moved to inconvenient temporary quarters in the East Suburb. Plans for a return were frequently discussed, though great obstacles, which included high labour and material costs, stood in the way. The missionaries and their Chinese

colleagues continued to pray and plan in the hope that the costs would be met by the use of materials conserved from the pulling down of part of the East Suburb premises and by local subscriptions. We also had the generous war memorial gift of £2,697 raised by Tilehouse Street Church, Hitchin, for our Sian hospital.

Last February we had our first indication that human faith was being answered by God's un-

failing provision, for we received an unexpected grant of £2,000 from the China Relief Mission. With this we acquired in March 100,000 bricks for the out-patient department. In the same month we engaged a local architect and launched our subscription list, notwithstanding restrictions on the use of sterling, rising prices and rumours of Communist activity.

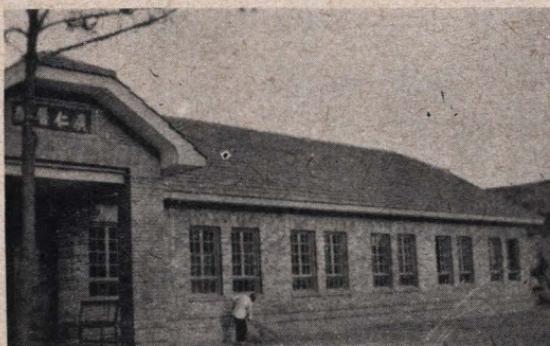
Next to bricks, timber is the most essential and most expensive item in building operations in China. Wood is brought from the southern Shensi mountains to Paochi, the rail terminus 120 miles west of Sian. To this place we sent our assistant business manager, Mr. Sun, to order a large consignment of wood and to superintend its transport to Sian. His small son and the hospital carpenter went with him. Within a few days Paochi fell to the Communists, which meant that the timber had probably been seized by them. Worse still, the little party was cut off. To our relief it returned safely on April 30th, but without the timber. The Communists had remained only three days in Paochi, plundering but doing no harm to private individuals.

OUR Chinese friends determined to go ahead with the building, and a fortnight after their return to Sian, Mr. Sun and the carpenter set out once again to Paochi, through Communist infested country. Plans for the out-patient department were received from the architect in May, and the first delivery of timber arrived. Then we discovered that the available funds were far below the cost of the new buildings.

We were faced with a dilemma. Should we store the bricks and wood, and wait for more money and a more favourable political atmosphere? There are times when a "leap in the dark" is the right and proper course for those who live by faith in God. On May 24th we decided to go forward to build the first half of the new block. Five days later we received a telegram from the China Relief Mission which said that a further grant of £2,000 had been given to us. Here was another direct answer to the prayer of faith. On May 31st a new contract was made for the whole of the out-patient building, and in two days work was begun on the foundations. The final delivery of timber arrived from Paochi the same day.

At this time our Junior Middle School was still using the in-patient buildings, and this made it impossible for us to renovate them. The hospital was occupying the school buildings which the school required, and we arranged that the change over should take place during the school holidays in August. This complicated business of transferring furniture, equipment and apparatus was completed, and on July 30th the many in-patients were taken by rickshaw through the city to the new buildings. The out-patient department, to be housed in new red-tiled, green-painted premises, was next undertaken.

Since then the average daily attendance of out-patients has reached 900, a third being poor and destitute. In-patient work has expanded. We have added a new midwifery ward and children's ward, and have increased our beds by twenty to 120. As

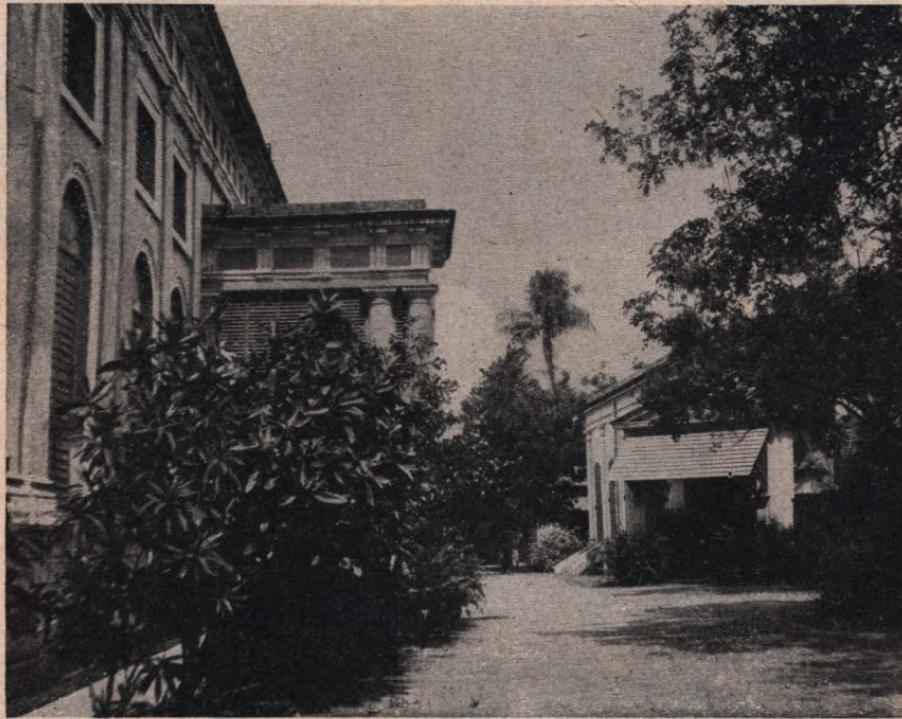


Jenkins-Robertson Memorial Hospital, Sian. These Photographs show new Entrance Gate, Main Entrance to Out-Patient Block, Western Aspect, Southern Aspect, and New Block

if to meet the needs of these expansions, a consignment of iron beds, theatre trolleys, enamel-ware and dressings arrived from Chunking on August 28th.

NO wonder our opening ceremony was a time of rejoicing. Many illuminated scrolls were presented to the hospital

that day. In spite of its being an official ceremony, there was an atmosphere of worship as we thanked God for His goodness. When the story of the way in which we had been able to carry out this project was told, many hearts were touched by God's Spirit, for we perceived that the work was wrought of our God.



Lower Circular Road Church

Lower Circular Road Church, Calcutta

GLEAMING in the bright sunshine of an October day, Lower Circular Road Baptist Church, Calcutta, belies its 127 years of age. For several years members and friends of the church have been concerned with the weather-worn appearance, and more so because of the state of the beams in the ceiling. Now, most of the repairs have been effected and the church stands in a new dignity.

A colour scheme of pale cream on the main walls, ceiling and pillars, with bright green shutters, has been chosen, and from the spacious compound, with its narrow strips of lawn flanking the walls of the church, the whole effect is pleasing.

The seating remains the same, except that more space has been given in front of the communion table, and the organ is raised from the floor at right angles to

the main body of the church. The doors opening on to the centre isle are the gift of Mr. and Mrs. S. Safdaraly and family. Mr. Safdaraly continues to serve the church with great devotion as organist.

Large congregations were present at the re-opening services which were conducted by the Rev. G. H. C. Angus, M.A., D.D., Principal of Serampore College, and the Rev. Horace Collins, minister of the church. Each spoke of the building as a sacred trust that had been handed down to the present generation by faithful souls.

Friends from other churches joined in the quiet joyfulness of

the day, and among them were the Principal of Scottish Colleges and members of the staff, in addition to several missionaries from out-stations.

The total cost of the renovation scheme exceeded £750. Half that amount has already been raised. This in itself shows deep love for the church for there is not much material wealth among its members, all of whom are constantly faced with the increasing cost of living.

The church cost almost £2,000 to build in 1821 and since that time it has survived several earthquakes, in one of which the main porch was wrecked.

B. G. ELLIS

Watching for Every Chance of Doing the People Good

By F. GLADYS CANN, S.R.N.,

Chandraghona, East Bengal, Pakistan

THE beginnings of our work in India are a matter of history. What are we doing in Chandraghona 150 years later? As our title suggests, "We are watching for every chance of doing the people good."

How are we doing it? The hospital gives us every chance of helping the sick in body, mind and spirit. It is a colossal task. We discover again and again that a sick mind will keep a body sick. Medical work is unique in that it can treat the whole man and

it must be prepared to do so. The hospital stands in the centre of our mission compound. Other parts of our work are carried on in surrounding buildings, which include the church, the school and the houses of our dispensers, evangelists and nurses.

AMONG LEOPERS

THE leper colony lies on a hill to the west. Here from 60 to 65 lepers are in residence. They are mostly from the neighbouring hill tribes,

though two or three have come from as far as the Chin Hills in Burma. A small church, built by the lepers, stands on the hill. Here Sunday morning services are held which many non-Christian as well as Christian lepers attend. During the past few years several lepers have been baptized and have joined the church. In the leper colony, too, we seek to treat the "whole man." The inmates need our help in many ways, and not least in adjusting themselves to the fact that be-

DISPERSAL AND REUNION

IN March, 1942, Chandraghona was in "no man's land," and we had to evacuate all the Bengali women and children of our staff, as well as the European women and children. Dr. Bottoms and I were left with all the male nurses and one very elderly Lushai trained woman nurse. I made enquiries with a view to enlisting local hill girls to help in the women's ward of the hospital. Three were willing to come. After teaching them the simpler routine work, they helped us well during the next year. In February, 1943, we received permission to bring back all the women and children, so that we were able to restart the Nurses' Training School.



Chandraghona Hospital

cause they are lepers they are a danger to their fellow-tribesmen, their wives and children. We teach them how to lead useful lives in spite of their infection which so often can be cured. Occupational therapy has always been part of their treatment. They work for so many hours a day and rest for so many. They prepare and cook their own meals and the non-infectious ones go to the weekly market and do the week's shopping. Every time we go to that hill, or take visitors to see the colony, we are struck anew with the cheerfulness of the lepers.

Since then the work has gone steadily forward.

FROM MANY TRIBES

WE are a mixed hospital and serve the hill people as well as those of the plains. This means that sometimes as many as six languages are spoken in the wards which, as can be imagined, makes evangelistic work difficult. But that work is never allowed to slacken. We are now seeking to train hills' and plains' girls and boys. This involves more planning and work, but as these young people complete their training, they will return to their villages



A Chinese Cave-Dweller

and put into practice all they have learnt of modern nursing.

In this connection we are co-operating with the New Zealand Baptist Missionary Society, for we are training some of their boys for this work.

Two hill girls, who received their education in the Rangamati mission girls' school, came to us for training in 1943. They have completed their course, and have passed their final examination, which means that they are now State Registered Nurses. These two will be an encouragement to other hill girls to follow in their

steps. Our nurses now include Bengalis, Lushais, Chakmas, Khyungs, Moghs and a Garo. This offers a tremendous opportunity for witnessing that "We are all one in Christ Jesus." Much of our evangelistic work is done by the nurses in word and deed.

Every chance of doing the people good. That means the nurses as well as the patients. The nurses are usually the children of Christian parents. It is our task to make the teaching of Jesus personal to them, to help them realise that His love is for each one, and that He is their Saviour.

First Contacts

By NORMAN R. KINGSTON, Wathen, Congo

Mr. and Mrs. Kingston went to Congo in 1945. Here Mr. Kingston describes an early itineration in the district.

I WAS away from the station for twelve days, accompanied only by our very gifted helper, Samuel Luvambanu, and boys to carry our baggage. The daily routine was that we arrived at a village about mid-day, and made the acquaintance of the chief, who escorted us to houses prepared for us. The houses were usually two-roomed, brick-built and thatched with grass. The day's walk varied from one and a half to four hours, and sometimes it was almost mountaineering.

SOWING THE SEED

WHEN there was a school, the afternoon was occupied in inspecting it. Each evening we gathered round a camp-fire for a service. Usually most of the people came to this, so the Gospel seed was scattered far and wide. Luvambanu preached at these services, and I am certain every one of his addresses would have received top marks in college sermon class! They were models of simple, forthright Gospel preaching, with apt

illustrations from the Bible and from native lore.

The service concluded, we listened to native stories. Many of these have a song which the audience takes up at the appropriate points. Often they have a moral which can be used to illustrate Christian teaching.

Each morning I conducted a short service, praying that the Spirit of Pentecost might interpret my poor efforts to speak Ki-Kongo! We then offered for sale the New Testaments and other books we carried with us, and after discussion of any "palaver" there might be, and a meal, we packed up and set off for the next village, often accompanied by singing children.

RETURN AFTER MANY DAYS

NOW to summarize my impressions. As you may know, this part of Congo is one where the Church once flourished, but in the Prophet Movement, that terrible schism of the early 1920's, the majority of our members broke away

and have never returned. In every village we met the "used to be's." In Kakongo, for example, there were twenty-one members in 1921. Now there is none. But there are signs that the tide has turned. In ones and twos the people are coming back. In another village we met two charming old men who were baptized by Mr. Cameron in 1903. They were out of the Church for more than twenty years, but have now come back and are happy to be in the fellowship of the Church again. In some other villages where there is no church and no teacher, the people are eager to hear the Gospel and want teachers.

THE GREATEST NEED

WE met with disappointment, too. In two villages we found that the majority of the church members, including even the senior deacons,

had fallen to the temptation of strong drink. Many had also been neglecting the services, and some had succumbed to the old evil superstitions of the country. Yet the more I get to know these people in their homes, the more it seems to me that the miracle is that so many remain faithful. I saw fearful evidence of the power of Satan, but also inspiring proof of the working of the Spirit of God. If we all prayed as we ought, there would be more of the latter. We asked one woman why she had yielded to drink after so many years in the Church. She replied simply, "Satan overcame me." We pointed out to her that this had happened only because she had neglected her prayers.

Here in Congo, "A great door and effectual is opened to us, and there are many adversaries." Can we count on your prayers?

United

THE Annual New Year Meeting for Prayer for Missions (founded in 1880) will be held in Kingsgate Baptist Church, Southampton Row, London, W.C.1, on Saturday, January

Prayer

1st, 1949, at 11 a.m. The Rev. J. O. Hagger, B.D., of Chorley Wood, will preside and give the address. Friends in London and other neighbouring places are cordially invited to attend.

5,000 More

A NEW release of paper enables us to print 5,000 additional copies of the MISSIONARY HERALD. We shall value the co-operation of present readers in obtaining new subscribers.

The printing order for *Wonderlands* has likewise been increased, and so more copies will be available for Sunday Schools.

Cover Picture: A View on the Congo

Calabar Theological College, Kingston, Jamaica

Front Row: MISS TUCKETT,
REV. KEITH TUCKER, M.A.
(Principal), MRS. TUCKER,
REV. D. W. F. JELLEYMAN,
M.A., Tutor; with Students.



World News



Deputation to Trinidad

THE General Committee is deeply grateful to the Rev. B. Grey Griffith, B.D., for undertaking, at its request, a special mission to Trinidad to deal with questions which have arisen there. Mr. Griffith made the Atlantic crossing by air, has spent several weeks in the island and will present his report to the Committee.

A Link with the Past

19 FURNIVAL STREET, Holborn, the Society's headquarters from 1870 to 1944, when bomb damage made the premises unusable, has been sold by resolution of the General Committee at its meeting on 3rd November, 1948. "No. 19" was the scene of many outstanding events in the Society's history. It saw the birth and growth of the Congo Mission; the expansion of the China Mission from its precarious coastal foothold to the interior of the three provinces of Shantung, Shansi and Shensi; and the spending of the great Arthington Bequest on new work. Its intimate association with our work will remain an enduring memory.

The Darkness of Heathendom

WE are yet within the days of the early church in Congo. Pray for the young Church growing up in a heathendom that is dark, sinister and powerful. Only this week we have heard of a cult of

lightning worship which is rapidly spreading. Witch-doctors seek out trees struck by lightning, and there they build shrines to the god, to which offerings of food are brought. The trees are supposed to possess magic properties of healing. Spirit worship is strongly entrenched in the African's heart, and only the grace of God can break its power.

J. T. GRAY

Congo's First Needs

A PART from the abiding presence of the Spirit of God, the first great need of the Christian Church in Congo is for native leaders who are trained and capable, consecrated and thoroughly Christian, and who will be examples of right forms of Christian living and be able to apply Christianity to all phases and departments of native life. Such leaders will be able to raise up to themselves an intelligent, well-to-do, strong body of men and women who will constitute the backbone of the Church and share in the bearing of its burdens, in the carrying on of its work, and in the fulfilling of its task.

The Printed Word

MISSIONARIES at several Congo stations maintain contact with friends in the homeland through the medium of periodicals printed on the spot. *Yakusu Notes*, for instance, has long been familiar, as also has *Co-Workers*, produced for the Bolobo - Tshumbiri - Lukolela - Ntondo group. More recently, Upoto-Pimu has begun the publication of *Light in the Forest*, and now comes *Angola Calling*, from San

Salvador - Quibocolo - Bembe. Each issue is a triumph over a variety of handicaps and brings the far-away near to hand.

Evangelism in Congo

THE Congo Mission owes its rapid expansion to the fact that it has been built up on educational evangelism. The duty of winning their fellows to Christ has been impressed upon converts from the earliest days, and Christian schools have been established in over 1,500 villages. That purpose still holds and it is cheering to learn that steps are being taken towards the strengthening of the spiritual life of the Church in the prosecution of aggressive evangelism.

The Secret of Success

CONSEQUENTLY there is a tremendous need for men and women who can and will teach and preach and, above all things else, live the Gospel and carry on the work of the Church in its entirety. Success in mission work today is determined by the extent to which competent native workers are being found, trained and put to work for the Master. Without native workers and leaders, mission work cannot long progress or survive.

Congo Mission News

New Congo Leaders

THE recent end of session exercises at Kimpese marked the fortieth anniversary of the foundation of this Training Institute, in which the B.M.S. co-operates with the American Baptist Foreign Missionary Society and the Swedish Mission. Five B.M.S. students completed their course and gained diplomas and certificates.

At Yakusu, at the eastern extremity of our field, four medical students have gained the State diploma of infirmier. For the viva-voce test the Médicin Provincial Assistant Doctor Dubois came from Stanleyville to form with our Yakusu doctors the official examining jury.

The Border Tribes Mission

PROGRESS is reported from the Border Tribes Mission of the Church of Christ in China, in which the B.M.S. is represented by the Rev. and Mrs. W. S. Upchurch and the Rev. and Mrs. E. G. T. Madge. A primary school has been opened and valuable Bible class work has been begun. Other opportunities exist in what is a most promising venture.

A Welcome Bequest

M.R. E. J. BROMLEY of Manchester recently bequeathed his large stamp collection, valued for probate at £541, to the B.M.S. Higher offers have since been received for it. Such gifts are most welcome.

The B.M.S. has its own Foreign Stamp Bureau and its Honorary Secretary, Mr. T. W. Smith, Wykeham, Pennyacres Road, Teignmouth, will always welcome gifts and stamps from donors, and will send sheets of stamps to prospective purchasers.

Round the World Shop. Stiff covers. 4s. 6d. (postage 3d.). Carey Kingsgate Press, Ltd.

A DELIGHTFUL picture book for younger children. In it we see John Smith, shop-keeper, with an empty shop. One by one children from other lands arrive with bread, oranges, cocoa, beans, sugar and other goods, until the shelves are filled. There are pictures to cut out and place, and to play games with. And all the time the children are learning of world interdependence and brotherhood.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Our prayers embrace the *World* and the *World Church* as we unite with evangelical Christians in the Universal Week of Prayer. We think of world need and give thanks for the World's Saviour, and remind ourselves of our obligation to take Him to the world. *Sunday* is set apart for gifts at the Communion Service for the Widows and Orphans and Superannuated Missionaries' Fund.

Second Week.—Pray for the principal Officers and Committees of the Society, that wisdom may be granted to them in the discharge of their urgent and complicated duties, that they may face in faith the emergencies of the hour, and that they may always triumph in Jesus Christ. Remember especially Dr. Ellen M. Clow and the Rev. J. H. E. Pearse, assuming secretarial work at headquarters.

Third Week.—Prayers are asked for the work in *Shantung*, China, in this

hour of distress, that missionaries separated from their work may know the guidance of God and find fruitful service in their temporary situations, and that this crisis may turn out to the furtherance of the Gospel.

Fourth Week.—As we name the Shantung stations one by one, let us bear up before God *Chinese workers* and *church members*, isolated from their missionary friends, witnessing amid vexation and peril, and keeping the faith against heavy odds. Pray that God will change the hearts of Communist invaders and administrators.

Fifth Week.—Seek the blessing of God for missionaries still at their posts in Shantung, and for *Cheeloo (Shantung Christian) University*, that in strange and restricted surroundings, staff and students may continue their work and provide that Christian leadership which China sorely needs.

The First Communion of the Year

ACCORDING to time-honoured custom, the offering at the Communion Service on the first Sunday in the New Year will be devoted to the B.M.S. Widows and Orphans and Retired Missionaries Fund. Some

churches also allocate the offering at the morning Communion on the third Sunday to the same object.

Gratitude for past responses leads us to plead for increased giving in view of increased calls.

ACKNOWLEDGMENTS

To November 17th, 1948.

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: Anon., Doncaster, £1; Anon., Whitley Bay, £1; Anonymous, 10s. 6d.; Davies, Mrs. H., £3.

Women's Fund: Anon. "Work at Yalembo, in remembrance of Mrs. L. Palmer," £2; £4.

Medical Fund: "E. W." £2.

Deficit: Anonymous, 5s.

Gift Week: Anonymous, Carey, Kettering, £3; Anonymous, 10s.; Anon., Acton, 5s. 6d.; Anonymous, 2s.

Arrivals

2nd November, Rev. W. C. and Mrs. Fulbrook, from Bembe.

3rd November, Dr. R. J. Still, from Tsinan.

5th November, Rev. P. H. and Mrs. Austin, from Yalembo.

Departures

22nd October, Rev. A. C. and Mrs. Elder, for China.

4th November, Rev. B. Grey Griffith, for Trinidad. 6th November, Rev. S. E. E. and Mrs. Payne and two children, for Balangir; Miss B. J. Mead (fiancée of Rev. H. M. Angus), for Calcutta; and Miss A. Tunstall (fiancée of Rev. W. E. Thomas), for Udayagiri.

11th November, Miss M. L. Richardson, for Brussels (for study).

Birth

6th November, at Pimu, to Mr. and Mrs. L. H. Moore, a daughter (Jennifer Jane).

Deaths

15th October, at Salisbury, Mrs. W. Sutton Page (India Mission 1900-1916).

19th November, at Coventry, Miss Bertha Pick, Honorary Member of Committee.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

FEBRUARY 1949 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

A Tonic From Asia

By J. B. MIDDLEBROOK, M.A.

IN the first issue of the new magazine, entitled *The Ecumenical Review*, Bishop Stephen C. Neill, who preached our B.M.S. Missionary Sermon in 1947, contributes an article under the title, *The Asian Scene*. Its opening paragraph runs as follows : "To pass from Europe to Asia at the present time has something of the effect of a tonic. One of the words most commonly heard in Europe is despair. Asia, too, has been racked by long and exhausting war. It is undergoing one of the greatest revolutions in the history of the world. It faces a future full of anxiety and uncertainty. Every one of the problems of Europe can be matched with a similar problem in the Asian scene. Yet scarcely anywhere is there any talk of despair. Rather the atmosphere is full of hope and expectancy."

BRIDGEHEADS ABROAD

HERE, surely, are heartening and cheering words with a special significance for the Church of our Lord and Saviour Jesus Christ. Granted, as the Bishop says, that the people of East Asia have been largely victorious in their struggle for political freedom, having been given the right to direct their own national destiny, the real tonic spoken of is spiritual. The very fight for freedom which still continues in certain places owes a very great debt to Christian missionaries and witnesses ; but it is the presence in these Asiatic lands of churches, indigenous and

significantly national, that signalises the element of miracle. The vigorous and far-reaching missionary enterprise (inaugurated by William Carey) of the churches of Europe and America during the past one hundred and fifty years is bearing its fruit today in non-European lands. The bridgeheads that have been gained, although small in size and number, are well placed and strategically directed.

BLESSINGS COMING HOME

THERE is indeed a tonic here for the Home Front churches of Britain and Europe. As the Rev. B. G. Collins rightly says in a recent issue of the *Baptist Quarterly* ; "It is a fact of most impressive significance that in this very time when the Church faces its great ordeal, the supernatural fire is burning brightly in the wide reaches of its missionary enterprise." This foreign glory, this overseas blazing flame, this free course of the gospel in Asia has resulted from God's acceptance of the prayers, efforts and gifts of the churches whose life the readers of this article visibly and tangibly share. Surely these churches of ours should banish the word "despair" from their vocabulary. "Nihilism", with its final negatives ; "existentialism", with its empty courage ; disillusionment, with its pervading sense of failure, belong neither to the spirit nor the practice of the Church. The churches in whose membership

rolls our own names are inscribed, whose pews witness our presence Sunday by Sunday, whose offering boxes receive our weekly gifts and whose ministers continually challenge us with the claims of the universal Kingdom, should lift up their hearts in faith and expectancy, believing that, in the providence and goodness of God, overseas bless-

ings are about to be paralleled on the Home Front. If Asia's problems are identical with Europe's, as are her sufferings and uncertainties, then, surely, the same grace that is answering faith and illuminating hope ten thousand miles away may confidently be expected to work the same miracles in and through our churches at home.

Lee Hai-Feng

An Opium Addict transformed into a Man of God

By F. S. RUSSELL, China Field Secretary

IN 1926, Sian, capital of Shensi province, underwent one of the longest sieges in Chinese history. About one hundred refugees, driven from their homes in neighbouring villages by the invading army, were sheltering in our large mission compound.

One day the Chinese pastor asked if I could find room for a merchant and his wife and two children. I consented, and soon discovered that the man, Mr. Lee, was a wealthy merchant, and that both he and his wife were opium addicts.

A few weeks later Mr. Lee came into my study. He told me that he had become interested in the daily preaching of the Gospel in the compound, had bought a New Testament, and had been reading it. He was troubled by the story of the rich young man. Did it mean that if he, Mr. Lee, wished to become a follower of Christ, he, too, would have to sell all that he had and give to the poor? I felt that his earnest quest for the truth should have a forthright answer. I explained that the Christian's supreme

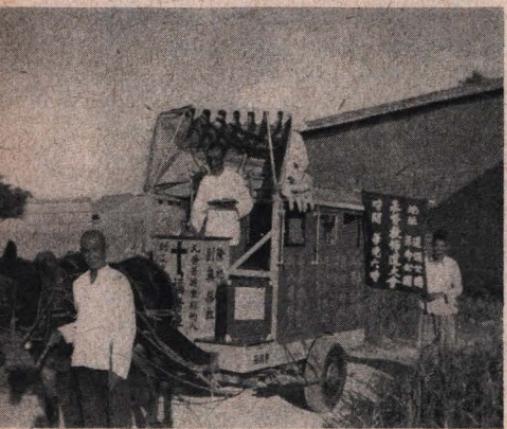
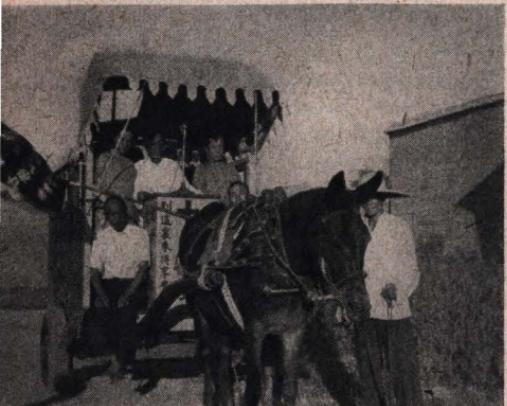
loyalty must be to Christ, and that if riches were the stumbling-block, they must be given up. "But," I added, "in your case, if you really wish to follow Christ, the first thing you will have to give up is your opium. It will be shown you later on what you must do with your riches." Like the rich young man, he went away feeling sad.

SOME time afterwards he came to me again, and rejoiced my heart by saying that his wife and he had been pondering over what I had told him and had decided to give up opium. They entered our hospital for treatment, and came out at the end of eight weeks cured of the terrible craving. Both were thin and emaciated as the result of years of the opium habit, but there was a new light in their eyes and a strange glow in their hearts. In hospital they had seen Christianity in action in the devotion and kindness of doctors and nurses. This had filled them both with a sense of their unworthiness and with a new-born



desire to begin life anew in Jesus Christ. It was my joy to baptize them both.

Nothing less than full surrender would satisfy Mr. Lee. His next concern was what he should do with his riches. The opportunity soon came when Shensi was gripped by one of the worst famines in its history. For three years the crops failed. Three million people died of hunger. Farmers sold their houses for food and disposed of their implements and stock. Women and girls were sold on the streets for a mere song. This was Mr. Lee's opportunity. He converted the ancestral hall of his house into a factory and installed knitting and weaving machines. He rescued more than fifty women and girls, clothed and fed them, and taught them to knit and weave, thus providing them with a means of livelihood. He erected a beautiful chapel in the courtyard and engaged an evangelist to minister to the spiritual needs of all who lived on the premises.



*Gospel Cart with Mr. and Mrs. Lee
and their daughter*

After the famine, Mr. Lee purchased a large tract of land and thought out a comprehensive scheme of rehabilitation for dispossessed farmers who had lost all. He divided the land into plots, installed about one hundred farmers and their families, and provided them with implements, animals and seeds. The scheme was organised on a co-operative basis, and after their own needs were met, the remainder of the produce was marketed and the proceeds were used for general maintenance. Mr. Lee's idea was to establish a Christian community, so he erected a chapel and appointed

a Chinese pastor. He also built a school and an orphanage for the children, and bore the cost of their maintenance. This project attracted widespread attention and reformers from many parts of China came to see it.

When the scheme was established, Mr. Lee wished to be freed from administrative responsibility so that he might devote himself to personal evangelism. He therefore handed the administration to a selected board of managers of ability and Christian character. Mr. and Mrs. Lee now live in a modest suite of rooms at the rear of the premises. The former knitting and weaving factory is a depot for the bottling of honey from bees which Mr. Lee keeps—a thriving business conducted on Christian lines.

Since the end of the war Mr. Lee has devoted himself to personal evangelism. His latest venture is a brightly-coloured Gospel cart, with texts in black-

and-white, a red flag floating at the back and a canopy over the front. It is drawn by a mule with a bell round its neck. The clanging sound brings people to their doors to see what is going on. Inside the cart are a microphone and loud-speaker, which make it possible to address crowds of several thousands in the public parks of the city.

WHAT a transformation from the emaciated opium addict of twenty-two years ago to the fervent evangelist of to-day! Only the saving power of the love of Christ can work a miracle of that kind. When Mr. Lee yielded his life, he made a full and glad surrender, and through the years he has grown in spiritual strength. He is being mightily used by the Spirit of God. His humility and evangelistic zeal are an inspiration and a tower of strength to the Church in Shensi and to all who know him. To come into his presence is a benediction.

New Ventures in Evangelism

By GEORGE A. YOUNG

I DO admire the keen enterprising evangelism of Chinese Christians in Sian. The consciousness of impending danger seems to give them a sense of urgency in preaching the Gospel while it is yet day. Last summer, when most people take it easy, they launched a new piece of work. Each evening from six to nine great open air meetings were held in Lotus Lake and Revolutionary Parks. With modern loud-speaker apparatus, fifty or sixty Christians—pastors, deacons, elders, teachers, students, doctors—from

fourteen churches gave powerful Gospel messages and personal testimonies. About 3,000 people attended these meetings, standing around the platform, or sitting on the grass under the trees, or reclining on deck chairs in the tea houses.

It was a moving sight to see this great multitude of people, many of them anxious about the future, listening quietly to the reading of the words of Christ and hearing His messengers conveying to them His message. And the Word was used to lead many to the Saviour.

Change and Achievement

By P. H. AUSTIN, Kibentele, Lower Congo

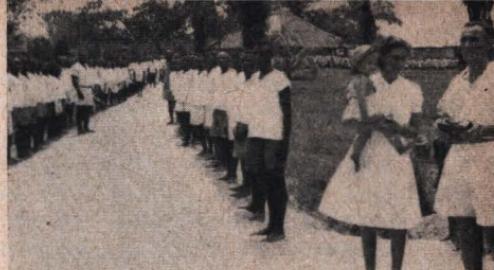
TWENTY years ago we travelled out to Congo with the Rev. J. B. Frame, who told us of his hopes regarding a new station he hoped to build in a section of the Wathen field. He spoke with enthusiasm of the Church in that district which stretched from the railway to the Portuguese border. The station was to be named Kibentele in honour of Dr. Holman Bentley, one of our pioneers.

We have had the joy of watching the gradual building up of the station from the time it consisted of one building used as a store until today. Not only has the station developed, but the district has altered considerably. On one trip from Portuguese Congo we spent a night at Kibentele, and next day, on our way to the rail-head, we passed through a fertile valley where tractors were ploughing up the ground preparatory to the planting of the first sugar cane. Today some 15,000 tons of sugar are produced annually. Think what this means to us—a new colony of some 10,000 people has come into being, and we are largely responsible for their spiritual welfare.

One day, while travelling on the railway, we noticed a mass of building material and machinery lying near the line. It proved to be material for a cement works. There, at Lukala, a township has come into exist-

ence for whose spiritual welfare we are again responsible. It needs little thought and imagination to realise the effect of these new towns on the stability of village economic life. Many men take their wives to these great centres, but many do not, and so we notice that the women in our towns are busy producing food for people in the big cities. Young women can earn good money in the gardens, and as a result there is less eagerness to attend school and church. When the men migrate to the cities it is most difficult to keep track of them, and unless they themselves seek their church, they may be lost, at least for a time.

THEORETICALLY this is how a station functions. There are the hundred or so village churches and schools scattered through the district. The teacher-evangelist, often assisted by a moniteur, cares for the spiritual welfare of the village, and teaches the young people till they are ready to be promoted to a regional school. Here the boys, and perhaps a few girls, attend classes from Monday until Friday. They go home for weekends and use these occasions to replenish stocks of food. Each year some boys are sent to the station for examination. Here two are selected from each regional school, and in due course they become



MR. JANES

Top Left. At Ntondo with Miss CHAPMAN, DR. RUSSELL, Miss HADDON and REV. S. J. NEWBERY. Ntondo was formerly an American Baptist Station.

Bottom Left. Coming out of church, Bolobo. Mrs. GILL and ERIC. Bolobo celebrated its Diamond Jubilee in 1948.



IN CONGO

Centre. An Avenue at Stanleyville.

Top Right. Yalikina schoolboys with REV. and Mrs. F. H. DRAKE.

Bottom Right. At Bolobo with REV. R. F. RICHARDS, REV. and MRS. C. GILL, Miss LOWMAN and Miss BROWNE.



MR. H. C. JANES, Vice-Chairman of the Society, who has spent nearly three months in Congo, has visited our stations there, conferring with our missionaries, meeting and having fellowship with Congo church leaders and members. He

has also made contacts with Belgian Government officials. He has been greatly impressed by the range, quality and needs of the work. The General Committee awaits his report with expectancy, and the churches he will visit will receive him with profit.

station boys or girls. From these as many as possible are sent in due time to Wathen central school, and on completion of their studies there they give a fixed time to teaching in their home districts. After teachers and other Christian workers have spent some time in this work those who are qualified may go to the Institute for training pastors and teachers at Kimpese. There the spiritual importance of all forms of service is emphasised.

The above plan supplies an effective cycle provided it functions normally. Unhappily the economic changes of recent years have interfered considerably with the ideal plan, and our work has become more complicated in consequence.

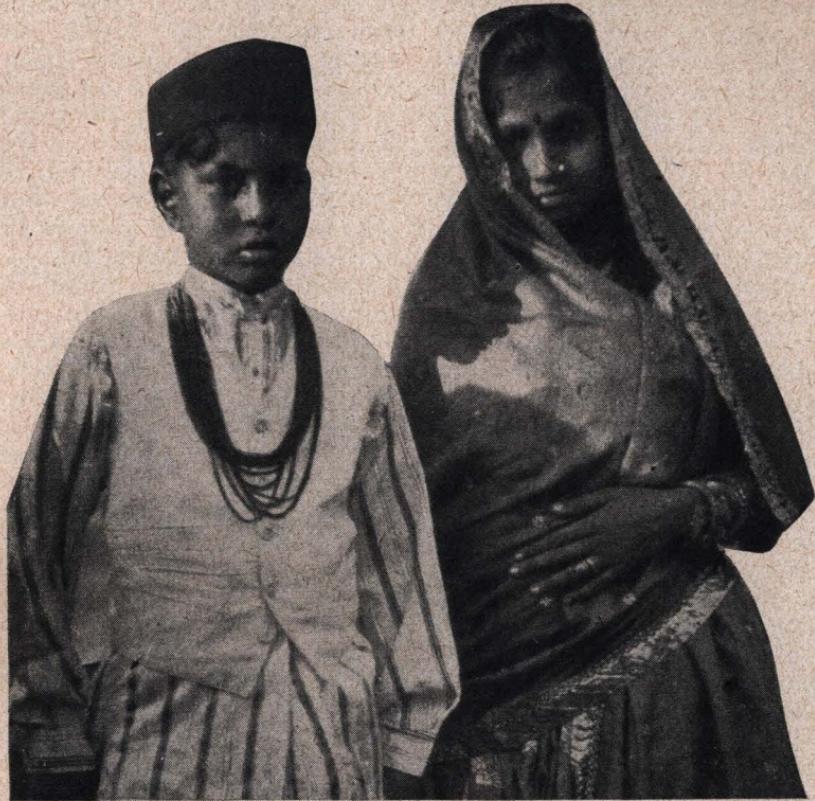
One point which has caused us much anxiety has developed into a major problem in one district. Here is a regional school of about forty boys. Six or seven present themselves for examination and all hope to gain a place on the station. Only two can be accepted. The other four or five feel their position keenly, for they know their chances of entering the station are not hopeful. Unless they return to the regional school the latter may cease to function. Again, take the question of marriage. On the woman's side, if she is taken up with her garden and does not learn to read, she will find it difficult to enter the church. On the men's side it is hard for some to find Christian girls for marriage. And even when a young man from a city marries a village girl and takes her back with him, it may not be long before she wishes to return to her town.

All these changes in the life of

the people bring certain new opportunities. In the cities and large towns we have the people near us, and there is the opportunity for definite evangelistic work with the crowds.

MEANWHILE work goes on both on the station and in the district. Many village schools function, and some regional schools are making fine progress under the direction of faithful leaders. On the station we have abundant opportunity to witness for our Master. There is the school in which boys and girls are trained in a Christian environment. Besides Christian instruction each day, they are encouraged to attend classes in preparation for baptism and church membership. In the hospital every advantage is taken to tell of the power of Christ to men and women and young people who come for treatment, or who accompany others who seek medical aid. Evidence that spiritual forces exist is often forthcoming. Here is one example. Miss Jenks arranged to hold a meeting in a town some miles away in connection with the Women's World Day of Prayer. When she arrived she found that women had come from neighbouring towns and some 100 or more joined in the service of prayer.

More girls are coming to the station for training. This is a source of hope, for if these can be led in the Christian path we have every hope that when they marry Christian homes will come into being. This is the end for which we labour—the establishment of Christian homes. As these multiply, so will the Church of Christ grow and the Kingdom of God come nearer.



An Indian Bridegroom and Bride

Grace Abounding in Baraut

By R. L. MORGAN, B.A., B.D., Baraut, North India

BAPTISMS in Baraut are usually conducted in the canal, but as this was dry last August, the baptismal service at the close of the summer school was held at the missionary's bungalow where water was available. A congregation of about fifty men and a sprinkling of women gathered, and the twelve

candidates, wearing white *kurtas*, sat in front.

After a sermon on *The Marks of a True Disciple*, we marched to the baptistery singing responsively line by line *Ham Yisu Masih ke chele hain* ("We are Jesus Christ's disciples"). Each candidate was asked questions about the faith and was then baptized.

After the concluding prayer, the congregation gave utterance to its feelings of gratitude and joy by shouting in chorus, *Yisu Masih ki jai : Jo Muktidata hai : Jo anewala hai : Jis ke nam men mukti hai* : "Victory to Jesus Christ, Who is the Saviour, Who is coming again, in whose name is salvation."

Our summer school this year has received a special blessing. There are indications of God's hand being upon individuals. One man who came from his village without the evangelist's knowledge, decided to put his trust in Christ and was baptized. Another, a lad of sixteen, had run away from home with a large sum of money. He lived in Bombay for six months and soon "began to be in want." He slept in railway stations and by the roadside, and eventually found work at the docks as a painter. He repented of his sin and folly, and returned home three days before the summer school. His heart was tender, he put his trust in Christ, and asked for baptism. One of our teachers, brought up in another mission, became convinced of New Testament teaching concerning the rite, and likewise asked for baptism.

THE summer school contributed to these happy results. A special effort was made to bring young people to the school. The preaching was well suited to the capacity of the hearers. The subject at the morning sessions for villagers and farm workers was the Book of

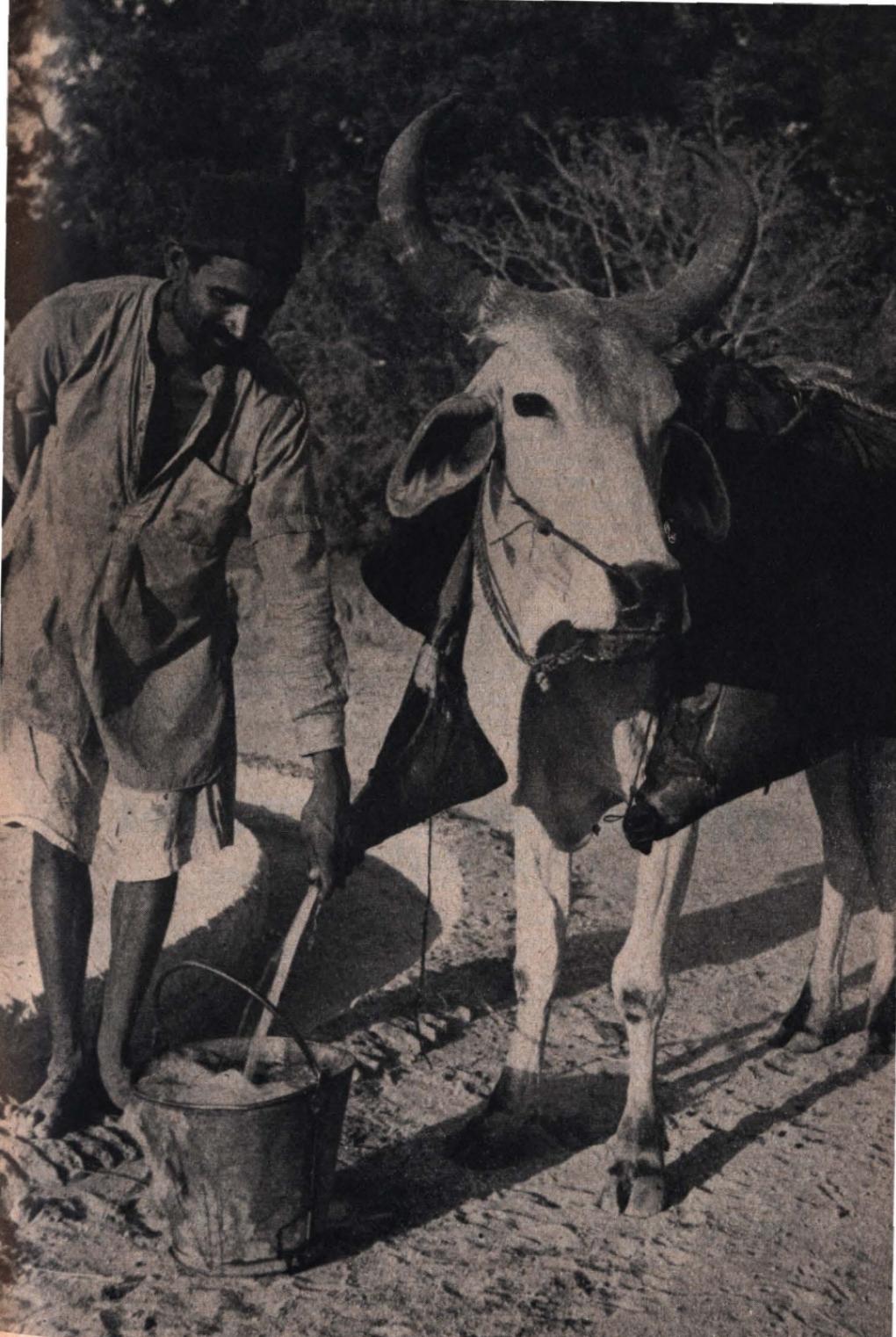
Ruth. The contrast between the Church and the World was emphasised with great clarity. It was preaching for a verdict, and the "Valley of Decision" was reached on the second day as the decisions of Naomi, Orpah and Ruth were portrayed. Further instruction was given in the way of life. Powerful evangelistic addresses were given at all the evening services, and in and through it all, God's gracious presence and the Holy Spirit's convicting power were manifest.

We were fortunate in our meeting place. The girls' school accommodated all the members. Meetings during the day were held in the quietness of the school veranda. The prayer-room, the walls of which were decorated with Bible pictures, was much used.

The programme went smoothly —prayers, adult literacy, singing, Bible study and stories, teaching concerning the Church, and the evening services in which many Baraut people joined. *Kathas* (hymns) sung by Mr. V. J. Masih, were much appreciated. Prizes were awarded to the best narrators of Bible stories.

Our main speakers were the Rev. R. C. Cowling, B.A., B.D., of the B.M.S., and the Rev. Moti Lall, of the Canadian Presbyterian Mission. Mr. Lall is a Hindu-speaking Indian pastor with a wide knowledge of the Bible and with ability to apply its message to the heart.

O give thanks unto the Lord : call upon His name . . . glory ye in His holy name.



An Indian Water-carrier

The Gospel in a Village

By JOHN T. GRAY, M.B., Ch.B., Yakusu, Congo

I

COME with me to a neighbouring village on a Sunday afternoon when the sun is beginning to decline and the shadows to lengthen. As we arrive, the local church leader comes out to greet us and to beat a message on the drum that it is time for worship. This week he includes an announcement that the new missionary doctor is to speak. The school-chapel here is, sad to say, still roofless, which reflects the apathy of this village to the "affairs of God." So we meet in the shade of two spreading trees. Chairs are brought from the houses for my wife and I and for the *infirmier* who is with us.

II

SOON the congregation begins to gather, the men on our left, the women on our right. Some bring chairs in various conditions of repair, and others sit on low, round wooden stools. Some sit crossed-legged on

the ground. Children sit on their fathers' knees or, if they are small, they nestle against their mothers. Behind us is the great brown river, and in front beyond the village the high green wall of tangled jungle. Above, the sky is blue as blue, and over the forest there rises bank on bank of fleecy cloud.

III

WE sing in rather ragged time and not in the best of harmony. We read from the Word of God the parable of the sower, and then in simple language we talk about those "having no root in themselves," and try to tell them of the real roots in life which will hold one fast when the storms of sorrow and temptation come. At home I often used to sweat under the collar when preaching, but here, what with a strange language and the heat, the perspiration literally pours,

The Worth of a Hostel

By JOYCE HENRY, Kond Hills, India

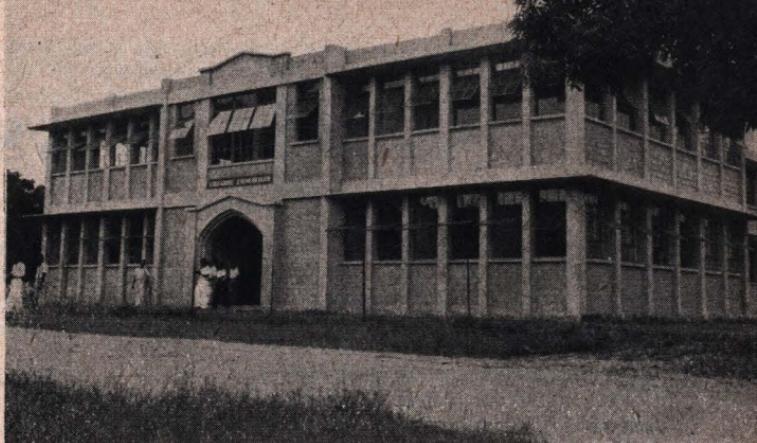
I

THIRTEEN girls and seven nurses in training are living in the hostel. The girls returned last night as school started again today. Their ages range from six to fourteen. A trained Kui girl acts as matron and Miss Staples has the general running and oversight. The aim is to give the girls an opportunity of learning to read, and to learn other things which will equip them to become useful wives in the villages. Life in the hostel gives them a better

chance than they would have in their villages and provides opportunities for study. Some girls come from villages up to fifty miles away. These remain for the whole term, and only return home for holidays.

II

THE hostel is a square-shaped building with rooms built on three sides around a courtyard. There are four rooms for sleeping, a day room, cookhouse and store-room, and a matron's room. The



*The successful new United Press and Bookroom
at Leopoldville, Congo*

girls keep these clean, and they have a rota for various jobs, including cooking, preparing food and drawing water. They also cultivate their vegetable garden. Classes are arranged after school hours. These are taken by the missionaries and include Bible study, first aid, home nursing, infant welfare, personal hygiene, sewing and gardening. They also have a Blue Bird team and Guides which meet once a week. Each day begins and ends with prayers.

In fine weather the girls take their

meals and study out of doors. They are alert and happy and enjoy a game or a tease. Last year they gave an excellent display to raise funds to help the hospital expenses.

III

IT is always a joy when we are in the villages of our wide district to meet those who have passed through the hostel, and to see how they take their share in the life of the Church, help their husbands, and run their homes so well.

Reaching Out From Berhampur

OUR hospital contacts are enormous. The number of inpatients who hear the Gospel is about 2,500 a year, besides the 16,000 outpatients. Through our follow-up efforts thirty-three villages within a radius of ten miles from Berhampur receive regular evangelistic visits and houses in the town and suburbs are visited weekly. This year villages have been visited for the first time in fifteen years. A ten-day camp was held at Gopalpur, where men have come forward for baptism. The women are backward and it is hoped, through special teaching, that they

too may boldly confess Christ as their Saviour, so that Christian homes may be established.

The shortage of Bibles has been acute. Stocks of Telugu, Oriya and Bengali versions have long been exhausted. A few have now arrived, however. We hope to have another seven-day camp in December and a ten-day one in January.

We have been greatly cheered by former patients coming to see us in order to get more teaching and to implore us to visit their villages with the Gospel.

DOROTHY M. COGGINS

World News



THE political situation in China is getting worse. The Communists are going for the big cities and many think the turn of Sian will come soon. Who knows? And why worry? Our concern is for the advance of the Kingdom of Christ. "Seek ye first the Kingdom of God and His righteousness, and all (needful) things shall be added unto you," is an excellent tonic for the malady of world depression. To live on top of life we must cast our cares to the winds and go all out for Christ and His Kingdom.

GEORGE YOUNG

Memorial Gifts

GENEROUS gifts recently received include £200 from Mr. C. H. Vines, of North London, in memory of his late wife, and £500 from Mr. E. F. Parrott, of Kettering, for the endowment of a bed in Bolobo hospital. This also is in memory of his late wife. In these days of special strain such gifts are doubly welcome.

Church Extension in Congo

LAST year a large new suburb was opened in Leopoldville. Hundreds of families moved there and built their mud houses on the forty-eight parallel streets. Nkendole Mandalene, a woman deacon of our city church, also moved to this new suburb. When she saw how many Christians and enquirers were living there, far away from our mission churches, she began visiting them in their homes. Later, when a hut was put up by us on a central site to serve as a school chapel, she asked if she might buy a deaconess's uniform

so that she might look the part as she went round the new streets searching for women. She has done a fine work in drawing the women together.

MILICENT SALMON

Co-operation in Congo

THE past seventy years have shown how missionaries and others of many nationalities and denominations have been able to work together with God with great happiness and success. I believe that we are entering upon a period when God is going to show us how still closer co-operation with Africans is now possible and how, being in line with His will, it will lead to yet greater happiness and success and to the further growth and spiritual power of the Church of Christ in Congo.

H. WAKELIN COXILL

Fruits of Discipleship

ONE of those striving to remove indifference to God's voice is Andre Mbidi, the genial and earnest hospital evangelist at Kibentele. He was not to be daunted as a youth by any obstacle in his quest for learning to know God and His Book. He was even threatened with death by his so-called uncle when baptized in 1906 by the Rev. H. T. Stonelake. Not long ago, Mbidi told me how he first really heard about salvation in a whispered conversation with a follower of Jesus, as the two lads

crouched in the grass by a stream. From that moment he determined to be taught all he could about the Way, and great were the efforts he made to overcome opposition. He won through, got schooling and, having served God throughout the years in various ways, is now a loved figure at Kibentele where he loses no opportunity of leading others to his Lord.

LILY W. JENKS

Faithful to Their Call

THIRTY men are here for a month's training course. The general level of education is much higher than a few years ago, though to our great regret, we have frequently to make use of men inadequately fitted for the task, to fill the gaps caused by the pull of much more lucrative employment elsewhere. The amazing thing is that some well qualified men continue to serve as teacher-evangelists on the mere pittance of an allowance which the Congo Church is able to provide.

HUBERT B. PARRIS

Another Trophy

HOW many of you have had the pleasure of a recent experience of mine? I was finishing a ward round when the evangelist called me. "Would you like to talk to this patient? He wants to believe the things of God." What a thrill to combine medical work with evangelism! What a joy to turn from prescribing medicines and seeing wounds to explaining to an eager soul the love of God! The man told me, in the hearing of a ward full of patients that he was seeking God. We must follow up such incidents with earnest prayer because great pressure is made by heathen relatives,

and we do not want to hear of new disciples forsaking their new-found Master.

ALFRED RUSSELL

Hymnbooks for Trinidad

THE Rev. S. G. Poupart writes to express thanks to all who sent copies of the *Baptist Church Hymnal* in response to his appeal in the *Baptist Times*. He says, "You can hardly realise how valuable these books are to our people, and what a help they are to our singing."

Wanted: A Camp Bed

THE Rev. R. V. de C. Thompson appeals for a folding camp bed for S. W. Luvanbanu, the assistant pastor at Wathen, for use while he itinerates in the area. Normal conditions of accommodation are far from convenient and a bed will be most acceptable. Offers should be addressed to Dr. H. R. Williamson, 93 Gloucester Place, London, W.I.

Concise Guides 1949

THE Baptist edition of the well-known *Concise Guides* for 1949 is well up to standard. As has been the case for several years, Baptist material is introduced into the lessons. Thus, without breaking into the prescribed courses, the lessons are of special value from our distinctive standpoint. There are five grades of lesson courses:

- Beginners' . 4s. (by post 4s. 4d.)
- Primary . 5s. (by post 5s. 4d.)
- Junior . . 5s. (by post 5s. 4d.)
- Senior . . 5s. (by post 5s. 4d.)
- Young People's 5s. (by post 5s. 4d.)

Orders for these and other Sunday School material should be addressed to the Carey Kingsgate Press Ltd., 6, Southampton Row, London, W.C.1.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Sunday is *Baptist World Alliance* Sunday. On that day and throughout the week, we unite in thanksgiving for our fellow-members in every continent and most countries. We remember those who bear witness in speech and deed, especially those who now suffer for loyalty to the faith; and pray that all may make an effective contribution to the World Church and to world evangelism. Let us pray especially for the Alliance officers.

Second Week.—Prayer is asked for the *Church in India and Pakistan* in new political surroundings, and for our work in *Calcutta*, the headquarters of our administration, the scene of the Mission Press, Entally Girls' School, Ballygunge United Teachers' Training College, Students' Hostel and city evangelistic work, that this varied

approach may be used to conversions and the building up of the Church.

Third Week.—A diversity of nationalities is reached through our three churches in *Calcutta*, and effective work is done in other centres and at the Bishnupur Boys' School, where we unite with the L.M.S. Pray that all may be increasingly used to win adults and children to Christ, and that they may grow in grace and knowledge.

Fourth Week.—*Serampore College* continues to render outstanding service in training leaders for the Church in India and in influencing young men who enter many walks of life. Our prayers are asked for its principal, professors, tutors and students, that as Christ's men, they may be used to draw their fellows to Him, and their influence permeate all phases of life in India and Pakistan.

ACKNOWLEDGMENTS

(To December 16th 1948)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund: God's Tenth, £5s.; M.M.C. £5.

Medical Fund: "In loving memory of Margaret, 7th December," M.M.F., £1; "L.M.", £1.

Deficit: W. & S. £1 10s.

Legacies

The following legacies have been gratefully received during recent weeks.

		£ s. d.
Oct 21	Cummins, Miss A. W. D.	223 19 1
	Wilson, Miss E. A.	5 0 0
	Driffield, Miss L. E.	339 5 6
22	Hammond, Mr. R. T. (Medical)	386 12 8
25	Cane, Miss E. E.	9,113 12 0
	Thomas, Mr. J.	50 0 0
Nov. 1	Wilcock, Miss R. E. (Medical)	307 3 7
4	Ashnell, Mr. V. R.	50 0 0
	Adams, Mrs. M.	500 0 0
8	Minty, Mr. A. E.	1,617 8 6
15	Davies, Miss J. (Women's)	300 0 0
16	Lacey, Mr. W.	150 0 0
17	Austin, Rev. P.	100 0 0
	Feezay, Mr. S. E.	5 0 0
	Feezay, Mr. S. E. (Gaya Leper Asylum)	5 0 0
	Morris, Miss J.	179 19 5
20	Yewen, Miss P. A. E.	10 0 0
22	Fotheringham, Mrs. M. E.	100 0 0
23	Ward, Mrs. M. Huckstep	786 13 10
25	Bird, Mrs. E.	312 19 10
30	Howarth, Mr. J.	242 10 0

Dec. 2	Roberts, Mrs. M. J.	259 7 6
14	Hunt, Mr. H. J.	175 0 0
	Norris, Lt.-Cdr. F. T.	85 0 0
	Harris, Mrs. E.	50 0 0
	Spear, Miss S. S.	8 0 0

Spurgeon's Orphan Homes: Xmas Gift, £1 L.—

Arrivals

26th November, Miss C. A. Hawkins from Bhiwani.
2nd December, Rev. A. E. Selwood from Chandraghona.

11th December, Rev. A. R. Neal from Yalembo.
14th December, Rev. B. Grey Griffith from Trinidad.

Departures

3rd December, Rev. C. A. and Mrs. Coulbridge and child for Wathen; and Mr. A. S. Cox for Bolobo.

Marriage

4th December, at Calcutta, Rev. H. M. Angus to Miss B. J. Mead.

Deaths

7th December, at Worthing, Mrs. R. L. Jennings (Congo Mission 1904-1937)

8th December, at Rickmansworth, Alderman H. E. Curtis, J.P., Honorary Member of General Committee.

19th December, at Croydon, Rev. Frank Harmon (China Mission 1887-1926).

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.1, Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

MARCH 1949 · PRICE THREEPENCE



THE FIELD IS THE WORLD

To Start You Talking

400 Decisions for Christ

By J. C. NEWTON, Sian, China

THE sound of a bell strikes the evening air. "Look ! Here it comes !" " Doesn't it look bright and pretty !" " Be quiet ! They're singing !" " What is it ? " " Something about God loving us." " Look ! They're giving papers away. Perhaps they will tell us something about it." " Here, sir. Give me one !" " Here, neighbour Chang, you can read. What is it all about ? " " Where do you say they are going ? To the park in the city ? Come on ! Let's go too."

What does it all mean ? Let me tell you.

One day last summer I went to visit Mr. Lee Hai-Feng, whose story and that of his striking Gospel cart was told in last month's *MISSIONARY HERALD*. Mr. Lee said, " We are just going into the city to preach in the park. Will you come along ? " So we climbed into the cart—Mr. Lee, his family, some friends and helpers and myself. From one of the boxes Mr. Lee took a bundle of tracts and divided them amongst us. Then off we set, drawn by a large, well-kept mule, the bell round its neck clanging with every step of the way and attracting the attention of the people. They run to their windows and doors, everybody stops and looks, and those who can read tell their friends who cannot

the meaning of the characters on the cart. As we reach the busy streets of the suburb, customers and merchants stop their bargaining and come to the doors of the shops to see us pass. Mr. Lee lets down the sliding windows of the cart and we hand out our tracts to the many folk who run into the road with outstretched hands.

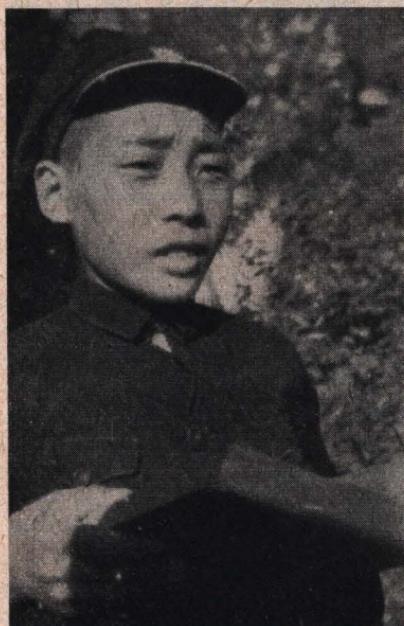
AND so we go through the main street of the suburb —almost in triumphal progress. Everyone in the cart is singing. A favourite chorus is John III, 16, set to a Chinese tune. The western sun is shining through the main East Gate, making it like a great bright light. We go through the eye into the busier streets of the city. The cart stops to make a call, and a crowd collects. We give away more tracts, and it is confirmed that we are the " Jesus crowd." The meeting in the park is announced, and we go on once more.

We enter the park. A red streamer across the main path bears the characters *The Sian United Christian Meeting*. Other streamers placed at intervals guide to a natural amphitheatre where people are sitting on benches and on the sides and top of the bank. A microphone and radio control are on a high platform. Wires run to a petrol

generator hidden in a clump of bushes fifty yards away where it can neither be seen nor heard, and to the loudspeaker slung from a tree on the bank. From this loudspeaker many will hear the Word of Life. Yes, and many have heard and believed, and during this month 400 people have decided to follow Christ. To stand on that platform and have one's voice magnified so that many may hear who have not heard the Gospel before, was the culminating thrill of that trip in the Gospel cart. Everybody is abroad in the cool of the evening after the blistering heat of the day, and a relay of speakers keeps the meeting going for three hours. A table with scripture portions for sale stands nearby.

IT often happens that this "starts them talking," and sometimes there are Christians around to "carry it further." This particular evening one of our hospital evangelists thought he would stroll along to the park and listen awhile. He sat down near a group of four or five youths, and when the meeting finished they began arguing about what they had heard, each one giving a different explanation. The evangelist joined the group and, pulling out his New Testament, he took the opportunity to witness for his Master.

The Gospel cart and the services in the park are a piece of Chinese aggressive evangelism, made possible through the generosity and enthusiasm of Mr. Lee. Nor is this an isolated piece of work. On my way home I passed two other Chinese church groups holding open air meetings. Christianity has taken its place as a living religion of China.

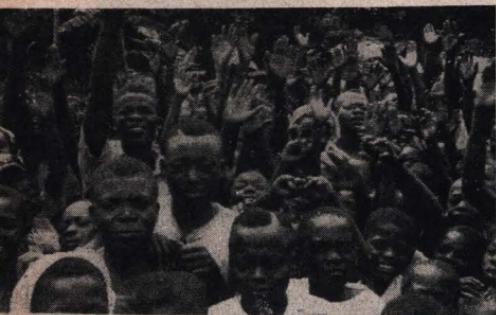


Top : Mr. Chang (seated), Sian hospital evangelist, and a graduate colleague

Bottom : A Bible reader

What B.M.S. Spells

By MAISIE K. M. CHAPLIN, Pimu, Upper Congo



More Pictures from Mr. H. C. Janes

Top : After church service at Yakusu

Middle : Children line up to see the rabbits

Bottom : Dr. Stanley Browne with infirmier at village dispensary.

I

THIS morning as I was passing the hospital on my way home from church I met a man carrying a woman whom he laid on the ground in front of the administration block. He looked worn out. He told me he had come from *Mbati*, a village forty miles away. He had carried his wife that distance in order that she might be treated at our hospital.

It was evident that the woman was very ill, and she was soon in bed receiving treatment. People here think nothing of walking long distances to reach the hospital, where they know that, no matter what hour of the day or night they arrive, they will receive attention. It is a common sight to see a long pole on the shoulders of two men, with a hunting net suspended from it in which a sick person is being carried.

II

THE people are also helped by weekly visits which Dr. Brebner-Smith and Mr. Moore pay to our district dispensaries. These are in charge of trained Congo medical helpers, who deal with common troubles, but leave the major difficult cases to the doctor. He brings back the most serious ones in his car, and it is quite a common thing after one of these visits for us to set the theatre going after eight o'clock

at night to operate on someone found by the wayside.

III

THE name B.M.S. spells physical, mental and spiritual help to the people here. Our discouragements and difficulties are many, but so are our joys. Recently a B.M.S. ex-schoolboy went to the Government post to seek a job as a clerk. Soon after his arrival a Roman Catholic boy also appeared. The officer gave them a test to decide which was the better lad. Our church members congregated outside the office whilst the examination was proceeding and prayed, "Oh God,

let our boy pass his exam." The officer decided that the two boys were alike in many ways, but that our boy was the better and he was given the post on his merits. The little crowd outside, on hearing the news, burst into a hymn of thanksgiving.

IV

PEOPLE here now have a great opportunity to hear of and to worship the only true and living God Who was unknown to their forefathers. We rejoice to feel that we have a share in bringing our Saviour to them. Pray that they may be brought to, and kept in, the Love of the Saviour Who died that they and we might live.

Subsidiary Demands

By J. B. MIDDLEBROOK, M.A.

CHRISTIANITY was proudly acclaimed by the Apostle Paul as the power of God; His appointed means for the conversion of all mankind. But this tremendous claim carried with it subsidiary demands. The religion that was the power of God both in Paul's day and again in ours required freedom of action, the widest field of operations and sufficient material resources.

FREEDOM OF ACTION

It is easy to see from the Apostle Paul's letters how conscious he was at all times of the power of Rome. Whether he was in Asia

Minor or Macedonia, Greece or Italy, the authority of her Government was inescapable, And so today, Government obtrudes itself on Christianity's world mission. Patriotism, nationalism and totalitarianism are responsible for a variety of limitations. The Church of 1949, reaching out to its full oecumenical task and strength, cannot but be aware of that terrific human instrument of power, the State; sometimes worshipped, always to be feared; sometimes protective and often hindering and even seeking to destroy. Church and State are everywhere confronting one another, and the problem of

their relationship in greater or lesser degree is at issue in almost every country of the world.

THE WIDEST FIELD OF OPERATIONS

But even when full freedom of action has been gained, Christianity itself can fail from within and decline to take advantage of its opportunities. The religion that is the power of God can refuse to exert its full strength, and this is in danger of happening at the present time. Just as the Apostle Paul sought to win away from rival faiths the family and economic life of his day and the many different races, colours and tongues, so today, towering barriers have been erected, shutting off great departments of human life from one another and from the Kingdom of God. Nothing less than the whole world is the field of Christianity's mission. It was for the world Christ died, and it is for its salvation that His sufficient power is set free. Christianity, then, must be conscious always of the ends of the earth and consumed with a burning desire to win its way and play its part there. It must refuse to accept divisions in the fabric of human unity, which bring suffering and shame, deprivation and loss, and seek at all

times the way of healing and reconciliation.

SUFFICIENT MATERIAL RESOURCES

But Christianity may have full freedom of action and the widest field of operations and even then fail and fall short because material resources are lacking. This, surely, is the supreme tragedy for a religion that claims to be the ultimate saving gift of God to all His creatures. When countries are wide open to Christian missionaries and the appealing cry, "Come over and help us" is heard from every quarter, it is infinitely pathetic if the Church of the living God has empty coffers and programmes limited by lack of income or crippling deficits.

Our great Campaign, "New Money for New Needs," represents an attempt on the part of the Society to rise to the heights of modern opportunity, to use the freedom that is available and to mobilise its forces at the ends of the earth. This tremendous financial appeal belongs to the category of the Apostle Paul's monetary challenges as set out in Corinthians and Romans, and we commend it to the churches with the prayer that it may be attended with a similar success and blessing.

THE FINANCIAL YEAR ENDS ON MARCH 31st
THERE IS STILL TIME FOR THE EXTRA
EFFORT AND THE EXTRA GIFT TO MEET
OUR GREAT NEED

Gange High School, Delhi

New Conditions in India

By JESSIE F. ROBB, M.A.

A YEAR ago we were emerging from a nightmare. The worst was over, but parts of the city bore many scars, and the great refugee camps outside the walls were full of Muslims getting away to Pakistan. From the city streets the long swords had disappeared, but many daggers were still to be seen. Trucks full of military rattled past; strife was silenced, but there was no assurance that it might not flare up again at any moment.

Looking back, we remember how time after time it might so easily have flared up—in the early days of winter, when thousands of refugees shivered on the pavements during Gandhi's fast, on the dreadful news of his assassination, with news from Kashmir or of the advance of the Indian army into Hyderabad. But it has never done so, and we give thanks that in quietness and safety we have been able to go on with our work.

In school this first year in free India has been a very busy one, without startling and sudden changes, but with a certain amount of reorientation. The school has been very full. We have now 340 on the roll and there is practically no room in either classrooms or hostel. During the "disturbances," as they are rather euphemistically called, of September, 1947, many parents

in crowded parts of the city felt glad that their children were in the more safe and peaceful environment of Civil Lines. That has helped to keep the hostel full ever since. As some of the refugees from West Panjab began to find new homes in our neighbourhood, we found our classes beginning to fill up with pupils of a new sort—good caste Hindu girls, attractive in appearance and manners, of families who value education for their daughters and are anxious to renew their interrupted schooling as soon as possible.

SOME of these girls have seen terrible things and come through terrible experiences. "Father shot in Peshawar," "Father left in Pakistan and still untraced"—notes like these on admission forms give glimpses of tragedies behind these children. Some have arrived looking very numbed and lost, and it has been a joy as the days go by to see them gradually become more normal and happy. We have been very glad that along with this new element we have been able to keep a few of our Muslim day scholars. Two courageously appeared after only a few weeks' absence. Three more turned up on the doorstep one winter day, saying with broad smiles, "We've come back"—from Pakistan.

Now they sit and study together with the victims of their co-religionists in the north-west.

There has been no interference with our religious teaching. The Hindu day scholars come to Bible classes and prayers. To many of them it is all quite new, and I have been struck often by their interested attention. Others have been brought by parents who say, "They were in a mission school before, and we want them to go to one here." So we enter into the labours of others. It is true that as we become more dependent on Government grants the pressure of Government regulations increases and that some day these may press against liberties we hold dear.

Meantime the chief effect has been a change in language. This year Classes I and II have begun to learn in Hindi instead of in Urdu. Throughout the school Hindi is taught as an alternative to Urdu, and all the girls are learning at least to read and write in Hindi. The fact that we now have a teacher able to teach Hindi throughout the school has brought the influx of day scholars who are almost all Hindi-speaking and Hindi-reading. The rest of the staff are busy learning Hindi script and Hindi terms.

Today we must help our Chris-

tian girls to fit into the new India. We must take our share in providing for the educational needs of the children who have suffered so much in its birth-pangs, and to all, and in all that we do, we must hold up Christ, the Head of the Church, and the only wise leader of the nation.

We are grateful that within the school itself we have a group of very co-operative and helpful Indian Christian teachers. We have acquired some of the Francis School staff, two of whom are our old girls. Miss Nilkanth, who acted for a few months as principal there, is now our Hindi specialist, and brings here her gifts of character and personality. In July Miss Violet Hamesha Dass joined the staff as head-mistress. She was one of the most promising pupils we had, and ten years ago we sent her to Kinnaird College, Lahore. Now, a trained M.A., with five years of teaching experience, she has returned to us at her own wish. "I feel that since the school did so much for me, I should serve here," she said. For us her return is the fulfilment of long-cherished hopes, and we continue to hope and pray that she may go on to develop into the kind of leader so much needed in our Christian community today.

In Taiyuan

OUR hospital is in the care of a committee of Chinese, including the Chinese doctor and nurses. The nursing school is still open, but most of the hospital, church and staff houses have been commandeered for 500 wounded soldiers. This means that hospital receipts have fallen con-

siderably, and this necessitates a reduction of staff with its consequent hardship. It is difficult to get money into the city. We can only commit the future of many of our Christian workers to God. There is no foreign missionary staff in Taiyuan now.

NANCY BYWATERS



There is peace in some parts of China
(Picture by courtesy of the China Inland Mission)

In A New Sphere

By WILMA O. HARKNESS

*Miss Harkness, member of our Sian staff, is temporarily evacuated
to Szechwan*

AT present I am working with the Canadian Mission. This Mission and our own are members of the Church of Christ in China.

The church here at Loshan is not large numerically, but a very keen group of young people is attached to it. There is a hospital, but no foreign missionary staff. There is also a well-run primary school and kindergarten. The Sunday School is large and adequately staffed and equipped. There are Bible classes in Chinese and English and special Bible class groups for middle school students and teachers. The young people under eighteen have their own

group, and the older ones have a meeting run somewhat like a Christian Endeavour meeting. There is a women's meeting and two weekly meetings of the Dorcas Society, a prayer meeting, a united staff fellowship meeting, a meeting for young married couples, and a meeting for old students of the school. The most important meeting to us and the one we like best is our workers' prayer meeting which takes most of Monday morning. I attend as many of these meetings as possible. My work, apart from language study, is home visiting with Mrs. T'ang, the Bible woman, and district work. I am out in the

country every week. The dialect here is difficult to understand. It is so different from our northern dialect. Please pray that I may be helped in this, for it is so important to understand and be understood.

ONE place for which I would ask your special prayers is Meng Tzu Ch'ang, a small town about eight miles away. Little Christian work has been done there for nearly ten years and, so far as I know, there isn't a single Christian. The last pastor who was there said it was an impossible place in which to work. But the whole of Szechwan is a hard field. Miss Li, one of our evangelists, has gone to Meng Tzu Ch'ang to work. I go there one or two days most weeks to give her a hand and a little moral support. We have been getting crowds of children but only a few grown-ups. Last Sunday I took Miss Yao, headmistress of our school, with me. I asked her to tell the children a story, and in the most vivid language she described the feeding of the 5,000. Those children had never heard it, and they sat with mouths wide open drinking it in. They are learning hymns and choruses quickly, so between the preaching and the singing they will soon know something of the Gospel.

Another place to which I have been several times is called Su

ch'i. There are more than twenty church members, but they have no proper building. The main-stay of this group is Mr. Chi, who runs a government clinic in a Buddhist temple. So the services are held there, and it is far from ideal for Christian worship. Pinned on the walls in the front courtyard are several brightly-coloured Christian posters which are in striking contrast to the back of the temple, which is cluttered up with dirty broken-down gods. Each time I have been there someone has come in to worship the gods. It always gives me a start to see paper money being burnt and the incense being lit. Still more distracting is it to hear a gong being beaten to attract the attention of the gods. During one sermon a man chanted his prayers aloud, and the missionary conducting the service had a hard job to continue his sermon. These Buddhists seek by their prayers and offerings to appease the gods and to gain merit for their souls. We offer them salvation which is free if only they had hearing ears and understanding hearts.

The Christians here are young in the faith and just now they are having trouble among themselves. They also need our prayers, for it is much harder for people in a non-Christian land to be Christians than it is for those blessed with a Christian heritage.

Going up

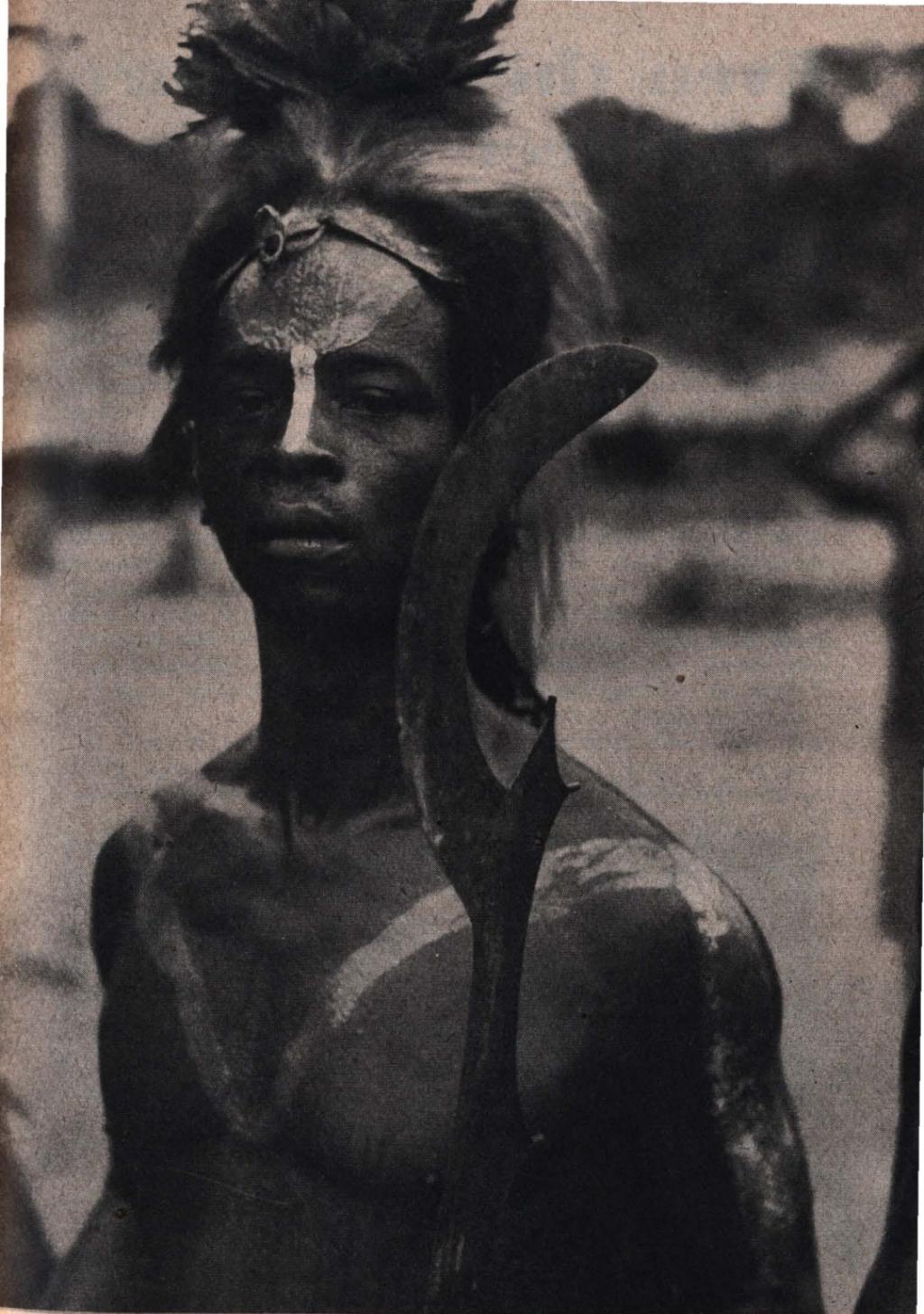
THE Rev. Harding G. Rees, of Zion Church, Cwmanan, writes that a recent appeal from the pulpit resulted in forty-five new readers for the **MISSIONARY HERALD**.

Eleven **MISSIONARY HERALDS**, 80 *Wonderlands* and 30 *Quests* make a new order from Camden Road Mission, Gillingham, Kent.

These are examples of other increases taking place in many parts of the country.

Extra copies of each magazine can still be supplied to churches, Sunday Schools and Youth Organisations.

Every new reader means another centre of informed interest and support for the B.M.S.



The Congo of old. Native of Lisala near Upoto

Even the Devils are Subject Unto Us

By KENNETH F. WELLER, Balangir, India

BELPARA is a village about fifty miles from Balangir. Some years ago a youth of seventeen there bought a copy of the booklet *Mukti Marga—Way of Salvation*. He took it home and read it. For this he was very harshly treated by his father and other relatives. But he persisted, and eventually his persecutors became interested in the Gospel. Later on they broke with their old religion and were enrolled as inquirers. Since then they have received teaching, and their new-found faith and experience have been tested. In a few weeks some of them are to be baptized.

In recent months the reality of their faith and experience has been proved, and their witness has been honoured by their Lord. Near to Belpara is the village of Banjipara, where a Hindu *gunia* ("sorcerer") lives. His daughter and daughter-in-law had been

acting strangely for a long time. They unloosed their hair, performed wild dances, and showed signs of demon-possession. The *gunia* had made fruitless efforts to exorcise the demons. Other *gunias* had been called in, and these had used their weird arts and cunning upon the girls without success. In the presence of the *gunias* it was reported that the evil spirits said : " You will never be able to cast us out, and we shall never leave these girls. Let them build us a small hut in the jungle and worship us there." This they did, but in spite of everything the condition of the girls grew worse.

SOON the *gunia* himself became gripped by a great fear that the demons were searching for him and he, too, began to show the unmistakable signs of demon possession. In his madness he wailed and wept under the delusion that all his family and village folk had died.

In desperation his son called in the Christians from Belpara, saying, " We have served the gods all these years and they are bringing great trouble upon us. Now the demons have eaten my father and he will die. Come to our house and pray to your God for us." The Christians went and saw that the family was in great distress and that the father was almost dead. They and the village preacher gathered round his bed, and in prayer claimed the com-

A Hindu Holy Man



mand and promise in Matthew x. 8 : " Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give."

From that time the man gradually recovered. He went to the village headman saying, " I can serve the gods no longer, and I have made up my mind to become a Christian." He gave up his service of the gods—a very remunerative job—and resigned his post as village *chowkidar* (watchman).

He next called the Christians together and in their presence had his long hair cut off as a sign of his break with Hinduism. The grotesque drawings on the wall of his house which he and his family had worshipped were cleaned off and the idols and *gunia's* paraphernalia were thrown out of his house. The small hut that had been built in the jungle was

burnt. Near this hut was a piece of land which the *gunia* had regarded as the dwelling-place of the gods. Now, after the Christians had offered prayer together on this land, they began to plough it up for the man. Some of them laid their hands on the heads of the two demon-possessed girls, and they became quiet and normal again.

These happenings have made a profound impression upon the *gunia*, his family and his neighbours. These people need our prayers. They have passed through a great experience, but some fear still lurks in their minds.

" The people that walked in darkness have seen a great light." The power of Christ has once again been demonstrated and the faith and witness of a group of humble village Christians has been blessed to the spreading of the Kingdom of God.

FOR SERVICE OVERSEAS



Miss B. D. Chapman



Mrs. H. M. Angus



Mrs. W. E. Thomas

Beryl Dorothy Chapman, S.R.N., S.C.M., Welling Church. Appointed to Ntondo, Congo.

Mrs. H. M. Angus (*née* Barbara Joan Mead), Appledore Church.

Formerly G.A. Secretary ; for Calcutta.

Mrs. W. E. Thomas (*née* Aileen Tunstall), Norton Street Methodist Church, Cockermouth ; for Kond Hills, India.

World News

WHAT the future holds none of us knows. We do believe that God is working His purpose out in our time, in ways we do not understand. Our prayer is that we may fit into His plan. Pray that we may be guided into ways of serving Him, and of witnessing to the coming of His Kingdom of love and righteousness. Pray for all officers and committees at home who have difficult and momentous decisions to make. Remember China in this hour of tremendous need.

China's Students

IN schools and colleges all over China there is a seriousness and an interest in the Gospel that we never had before. It may not last much longer, and we must "work while it is light." Furthermore, if we are driven out of our mission areas and other forms of evangelistic work are barred to us, we should be very wise to go into the schools and colleges and influence the rising generation who will build the future China and the future Church.

ERIC SUTTON SMITH

A Memorial Gift

ONE of our retired Congo missionaries who recently lost his wife has received a letter from Mbubu, secretary of Lukelola Church, Middle Congo. We gladly give a translation.

To PAPA—

With sorrow much we of the church of Lukolela we reckoned that in the death of the Mama of us we were not there so we send you money of the tears of us Frs. 368.30 to help you and we will pray for you and daughter always

with God that He will help you in the loneliness of you and you must not forget praying for us. Receive the greetings of all the church.

I, child of you,

MBUBU PIERRE

The recipient could no more use that money than David could drink the water of Bethlehem on that historic occasion. So it was sent to the B.M.S., whose work made the gift possible.

A Triumphant Passing

REERENCE was made in the MISSIONARY HERALD for January, 1948, to a Congo woman who found strength in reading the Bible. This woman, *Mama Tuluka*, was recently released from her sufferings. The Rev. Norman Kingston conducted her funeral, which took place at 5 p.m. as crowds of people were on their way home from work. Many paused to see what was going on. It was a glorious opportunity for proclaiming the hope we have in Christ, for almost everyone of the hundreds present had known Mama Tuluka, her sufferings and her cheerful courage.

News Flashes

IN response to many requests, the Editorial Department is supplying missionary secretaries with a monthly sheet of terse, up-to-date items of news for use on church notice boards and in magazines. A copy will be sent to any missionary secretary who will use them in either or both of these ways. Applications should be addressed to the Editor.

BOOK NOTICES

Seventh Baptist World Congress.
172 pp. Illustrated. Cloth.
12s. 6d. (postage 6d.). (Carey Kingsgate Press, Ltd.)

THIS official report, edited by Dr. W. O. Lewis, will be welcomed by many who were denied the privilege of attending one of the most significant gatherings of the post-war era. It contains most of the addresses which were delivered, a list of the members and many fine illustrations. It is a mine of information and inspiration upon the theme, *The World Responsibility of Baptists*.

We Go to China. By E. ELIZABETH MOORE. 244 pp. Illustrated. Cloth. 10s. 6d. (postage 6d.). (P.J. Press.)

THIS account of the mission of Lady Cripps and her colleagues to China two years ago loses nothing by the fact that it is somewhat belated. Its arrangement in diary form might have resulted in monotony, but its vivid writing and skilful editing make fasci-

nating reading. Its pages, which tell of hard journeyings, generous welcomes and intense suffering by the Chinese, are lit up with delightful wit and humour and by triumphs in overcoming obstacles. Above all the reader is given intimate word pictures of Chinese life in which the fine qualities of that great people in their prolonged agony of suffering and privation are revealed. All who are interested in China will profit from reading this book.

Let's Recite Again. 1s. (postage 1d.). (Carey Kingsgate Press, Ltd.)

A FURTHER selection of verses and playlets prepared for use by children on missionary and other occasions.

Let's Dress Up. 1s. (postage 1d.). (Carey Kingsgate Press, Ltd.)

VALUABLE and expert guidance in the effective use and making of costumes for missionary and other meetings. Useful drawings add to its value.

ACKNOWLEDGMENTS

(To January 18th, 1949)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: Anonymous, £9; Anonymous, £1; Anonymous, £1; "A Reader of the British Weekly," £2 10s.; H. A. L., £1 10s.; "Two Friends in Crowborough," £2.

Women's Fund: A Birthday Gift for my King, "In memory of a dear friend," 5s.

"Aim High." Regret £2 not received in September, 1948.

The Secretaries regret that in the Statistical Report for 1947-48 incomplete figures appear for the Weston super-Mare Auxiliary. Contributions actually received were as follows:—

	£	s.	d.
Clarence Park	215	16	2
Milton	94	5	2
Burnham	61	5	8
Highbridge	32	2	6
Wedmore	24	11	4
Wells	44	9	6
Winscombe	30	16	0
Total	<u>304</u>	<u>6</u>	<u>2</u>

Spurgeon's Orphan Homes (by request): Anon, Love Gift, £1.

Arrival

27th December, Rev. J. Henderson Smith, from Shansi.

Departures

- 17th December, Dr. and Mrs. E. G. Wilkins and two children, for Udayagiri.
- 4th January, Miss F. P. M. Russell and Miss E. D. M. White, for Brussels, for study.
- 7th January, Mr. and Mrs. E. W. Mitchell and two children, for Leopoldiville.
- 8th January, Mr. N. A. Ellis and Mr. and Mrs. L. R. Hazelton, for Calcutta, and Miss B. Loosley, for Palwal.
- 10th January, Rev. J. D. Viccars, for Brussels, for study.
- 13th January, Mr. and Mrs. W. Murray White and child, for Jamaica.
- 14th January, Mrs. R. C. Cowling and child, for Delhi.

Births

- 8th December, at Chengtu, to Rev. B. F. and Mrs. Price, a daughter, Rosamund Margaret.
- 10th December, at Jiaganji, to Rev. H. W. and Mrs. Nicklin, a son, Brian.
- 9th January, at Serampore, to Rev. D. F. and Mrs. Hudson, a daughter, Rosemary.

Marriages

- 9th December, at Udayagiri, Rev. W. E. Thomas and Miss A. Tunstall.
- 28th December, at Lisbon, Dr. R. P. Shields and Miss R. B. Jenkin.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—A group of stations in North Bengal—*Dinajpur* (1794), *Rangpur* (1891) and *Purnea* (1899)—form the subject of prayers this week. Much evangelistic and educational work is maintained in towns and villages, and the Village Christian Women's Training Centre, where girls are prepared for life as Christian home-makers, is of special significance.

Second Week.—We turn to Upper Congo, and particularly to *Upoto* (1891) and *Pimu* (1932), centres of a vast area, partly evangelised and partly still to be reached. Subjects for special thanksgiving and prayer include the training of pastors and teachers, medical work and the care of lepers at Pimu. An article on Pimu medical work is printed on pages 36 and 37.

Third Week.—Developments are taking place at *Yalemba* (1905). We give thanks for the successful foundation of the Grenfell Institute for training pastors and teachers, and pray that its influence and that of the scattered church may spread throughout the whole area, and that results may be seen in changed lives.

Fourth Week.—*Yakusu* (1896), scene of great advances and developments, covering over 700 villages. The Church faces problems created and fed by new tides of materialism and scepticism, with a slackening of moral and spiritual life. Give thanks for those who stand firm and pray that present conditions may be used for the furtherance of the Gospel. Pictures of work at Yakusu can be found on page 36.

Cover picture : China Reads the News

Just Published

TALKING DRUMS OF AFRICA

JOHN F. CARRINGTON, B.Sc., Ph.D.

B.M.S., Yakusu, Belgian Congo

An authoritative and illuminating description of researches into Africa's age-long hidden means of communication. Written for the uninitiated.

With many illustrations.

5s. net (postage 4d.)

CAREY KINGSGATE PRESS,
6, Southampton Row, London, W.C.I

The Mission House is 93-95 Gloucester Place, London, W.I :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I.

MISSIONARY HERALD

APRIL 1949 • PRICE THREEPENCE



THE FIELD IS THE WORLD

Renewing Their Strength

By J. B. MIDDLEBROOK, M.A.

WAITING UPON THE LORD

THE month of April is a time of waiting so far as the Society's finances are concerned. The end of March brings the close of the financial year and the early days of April make clear the financial result of the year that has closed, and at the same time reveal the financial task of the year that is opening. The total of the deficit (if deficit there be) is announced, and the total of the budget already agreed upon is thrown into clear emphasis.

A DESCENDING CLIMAX

BUT the word "waiting" has a deeper connotation in Holy Scripture than in such a financial reference as is given above. That great passage in Isaiah xl., for example, comes vividly to mind, and we remember that only as we wait upon God expecting great things shall we have the strength in which to attempt them. The prophet seeks a threefold ability, or rather power adequate for three types of activity. He is concerned at times "to mount up with wings," at other times "to run and not be weary," and at other times again "to walk and not faint." In this descending climax, whose culmination is the steady stride of the pedestrian, this ancient man of God seeks

to embrace man's service to God, namely, the soaring of the soul in worship and high enterprise, the lithe figure of one who runs on the speedy errands of God's messengers and, lastly, the humdrum everyday jog-trot of the patient worker for His Kingdom. All these activities are distinguishable in the great missionary task of the Church, that magnificent and moving enterprise described so eloquently by this same prophet in later chapters as being "a light to the Gentiles," and continuing down the centuries until today and already claiming tomorrow. There are the high flights of enterprise and policy, such mounting with eagles' pinions as Carey's vision and venture, F. S. Drake's remaining in Tsinan, B. Grey Griffith's flight to Trinidad, and the new Lower Congo united hospital project. For all these and other sublime and elevated endeavours, strength must be renewed through waiting on the Lord. This powerful beat of wings is only possible to those sustained by the Holy Spirit, and such is the case with those who run strongly and enduringly, maintaining their speed to the end of the course, arrows shot from the bow of the Lord. Missionary history is full of such strong runners, and in the crowded amphitheatres of China and India, the smaller arenas of the West Indies and Ceylon, the vast tracts of the Congo

and have sped to good purpose on their errands of witness and mercy. But most of all it is for the innumerable duties that make up the day's routine in the mission station, at headquarters and in the home churches that spiritual strength is needed and for which, thank God, Divine power and resources are available. It is the feet of those who day by day fulfil their

ordinary tasks for the Kingdom that are beautiful not only upon the mountains but upon the jungle paths of Congo, in the bazaars of India, upon the peasant tracks of China and in the streets of Great Britain. "They shall renew their strength." What a promise is here for the eagle's flight, the swift errand and the pedestrian duty of the servant and messenger of the Living God.

Christian Leaders for China

By JAMES C. SCOTT, M.A., B.Sc., Tsinan, Shantung, China

OVER seventy years ago some of the early missionaries in China saw the need of training Chinese leadership for the Church there. They saw that it involved the setting-up of a complete educational system from primary school to university, but those who had this vision were very few. In 1877 when the First Conference of Protestant missionaries was held in Shanghai, the last of the thirteen resolutions of the conference was the appointment of a School and Text-book Committee. This was only done because a Chinese Government Department had appealed for missionary help with textbooks and was willing to pay the cost of printing. The Conference had met to discuss missionary work and, to them, that meant preaching and a small amount of medical work. Most of them would have felt that educational work was a misuse of mission funds.

The Second Conference of Protestant missionaries was held in 1890. Out of 445 persons present only thirty-seven dared to face the opprobrium of being labelled "secularist" which membership of the Educational Association of China implied. These were the men with the large vision, the men who saw the Church growing in China with the help and guidance of trained Chinese leadership. In that same year the B.M.S. sent out a deputation to visit the China field and the cautious and almost non-committal words of their report are given in the Centenary Volume in 1892. Here is what they said : "Various missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without entering on any discussion of comparative methods we simply

content ourselves with the expression of our feeling ; that less than our brethren do could not with propriety be done ; that their work is of great value ; and that it ought to be sustained. It is most desirable that our converts should have a view of the Gospel as intelligent as we can secure and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them."

Further on, in their report, while describing the educational work that their missionaries are doing, they almost apologetically mention the "slight expense" of this work.

II

THAT gives us some idea of the prevailing opinion regarding missionary methods at the end of last century. The turn of the century saw a change. In 1902 the B.M.S. and the American Presbyterian Mission in Shantung met to draw up plans for united work of university grade to be centred in a College of Arts, a College of Theology and a College of Medicine. The aim was to be "first and foremost the furtherance of the Cause of Christ in China." Three years later the college buildings were opened. From these humble beginnings there

grew up Shantung Christian University which is better known today as Cheeloo University. During those early years men of vision in other parts of China were working along parallel lines and Christian universities began to develop in different places. Today there are fourteen Christian universities in China : Lingnan at Canton, Fukien Christian and Huanan College at Foochow, Hangchow Christian at Hangchow, Soochow University at Soochow, University of Shanghai and St. John's at Shanghai, University of Nanking and Ginling College for Women at Nanking, Huachung at Wu-chang, West China Union at Chengtu, Cheeloo at Tsinan, Yenching at Peiping, and Moukden Medical College at Moukden. They are found at strategic places over the whole country. They train Christian leadership not only for the ministry of the Church but also for all walks of life in China. This is a very important thing, for the Church in China is weak financially and these Christian doctors, dentists, nurses, pharmacists, lawyers, bankers, civil servants, scientists, agriculturists, engineers, university lecturers, school teachers and business men form the virile lay leadership which is the backbone of the Church.



A Cheeloo student.

52

It has been the writer's privilege to be one of the B.M.S. representatives on the staff of Cheeloo University in Shantung. Cheeloo is a name that is beloved by all who have worked there, both students and teachers. It is a place of faith, of hope, and of love. A place of faith that those who train there may go out to be towers of strength to the growing Church in China. A place of hope that those who enter its gates without the knowledge of sins forgiven may there meet and accept the Saviour. A place of love where teachers and students of more than fourteen different denominations work harmoniously together in the service of One Lord.

A place of Faith. Two young men from Honan entered the writer's class. The other students thought their accent was quaint. They thought mine was amusing to the extreme. Four years later they returned to their native province to become pastors. A few years later a disastrously emotional religious epidemic called the "Spiritual Gifts Movement" swept through the Church in that area causing tremendous havoc. Churches were split apart and their witness made a mockery, but there were two places where the Church held together during the storm and came out of it stronger and better. They were the places where these two young men were the pastors.

A place of Hope. One day, a former Cheeloo student came to see the professor of English and asked him to conduct an evangelistic campaign in his school in the city. The professor was amazed. "But I remember you were still a non-Christian when you gradu-

ated from here," he said. "Revered Teacher," he replied, "that is true, but when I got out into the world outside and found all the wickedness and corruption and hatred there, I realised the difference between it and the Christian atmosphere of the university. I bought a Bible and read it and found Christ as my Saviour. Now I am a schoolmaster and I want you to come and bring that Message to the pupils in my school."

A place of Love. The most memorable communion service of my life was held in the Spirit Cliff Buddhist Monastery not far from Cheeloo. The staff and students had gone there for a 'Retire and Repair Conference' as a retreat for the deepening of spiritual life is called. We had travelled by train for forty miles and had trekked into the bosom of the hills for another ten. We had slept on the ground under the unblinking eyes of painted mud idols. We had picnicked together on food of the simplest and we had sat in conference listening to addresses and joining in discussion. Then at the close, we all gathered together on the wide terrace before the hall of the chief idol. We sat down together in the shade of the age-old-ginko trees and there we joined in the remembrance of Our Lord's death. Northerner and Southerner, Shantungese and Fukienese, American and British, Anglican and Baptist, there we were all one in Christ Jesus.

Will you pray that Cheeloo and all its fellow Christian Universities in China may be blessed by God in the spreading of the Evangel and in the building of the Church.

From Darkness to the Light

By G. D. REYNOLDS, M.A., Delhi, India

In Him is the Yes that affirms all the promises of God.

II. Cor. i, 20. Moffatt.

I

ABOUT sixty years ago a boy was born in a Brahmin home in Dacca. According to Hindu practice, at the age of ten he assumed the responsibilities of Brahminhood. Incidentally that meant the end of a school friendship with an Indian Christian boy. As a young man he left home and started a publishing business in Calcutta. With his drive and ability he soon became successful. He had a good home, in which his only child, a daughter, was brought up. When all was going well, a crisis supervened almost out of the blue. A question persistently presented itself to him in varying forms, 'What is all this leading to ; what is the purpose of life ; why have I no peace in my heart ?'

One day he made his decision. He would renounce the world. So he threw up his business, gave up his home, abandoned his friends and took to the road as a *sadhu*—a penniless beggar, wearing the saffron robe, and carrying a staff in one hand and a beggar's bowl in the other. He made his way to Puri, the city sacred to Jagganath (Krishna). There he received instruction as a novitiate, and practised every form of austerity. Before long he was recognised

as a *sadhu* of *sadhus*, and himself became an object of worship. He was a *swami*.

II

TEN years passed. Again the restlessness grew on him. 'Where have I got to ? What have I attained ? Where is the peace I came to seek ?' He knew it had eluded him. He heard of a reformed sect at this time whose headquarters were at Dacca. Attracted by their tenets he went to them. Soon he became one of their leaders, and it was decided that he, *Chakravarti*, should go to America on a lecture tour for this sect. He was ready to go, but felt that although his command of English was not to be despised, he needed to furbish up his religious vocabulary. Accordingly he possessed himself of a copy of the New Testament.

It so happened that he was not sent to America. Instead he was appointed to take charge of a temple at Brindaban, the holy city reputed to be the birthplace of Krishna. On arrival there he made over the duties to his subordinate priests, and set himself to face things out. From early morning to late at night, he pored over two books, the New Testament and the Bhagavad Gita, most prized of the Hindu scriptures. After three weeks he

said, "I have found it. Let me see Jesus alive today, and His power at work, and I am His."

III

HE went to the American Methodist hospital in Brindaban. Miss Porter, the superintendent, was not a little surprised at her visitor. He went away puzzled. 'Here is a lady devoted to the religious life, but no saffron robe, nor indeed any outward marks of her special calling!' He went three times to see her. When he got back to his temple room he said, "Jesus is ALIVE. He is at work here in Brindaban. Let Him who can come in and take possession. O God, prove Thyself to me now!"

He returned once more to the hospital and told Miss Porter his story. He was baptized there in the sacred city of the Hindus. A storm broke out immediately. His life was in danger. It was decided that he should go to Jubbulpore, to join the theological seminary. He wrote to his wife that if she should at any time feel that she could join him the door was open. She could come just as she was. He recognised she was a Hindu and would not interfere with her practices. After nine months, she came. It was not long before she declared she must join him in his faith.

IV

ON leaving the seminary after getting the Serampore B.D., *Chakravarti* returned to Brindaban. He knew God was calling him to do so. But it was not to comfort and honour

now. With great difficulty he managed to rent a small place, where he lived in utter simplicity. The writer has happy recollections of visiting him there. Although the accommodation was so cramped, he had a young Brahmin enquirer staying with him. A favourite method of his preaching then came to light. He had two pictures side by side, the one of Christ, the other of Krishna, each one typical. Christ was seen on the Cross. Krishna was dancing and playing his flute. These would attract immediate attention and enquiry. Sometimes he would come through to Agra and speak to the old boys of our school. Later, in the war years, he found perhaps his most enthralled group in the service men from home who came to the Agra mission house.

In course of time, *Chakravarti* acquired a piece of land on which he had set his heart to build an *ashram*, or place of retreat. One day he came to our home in Agra beaming with joy. He had great news. His daughter and her doctor husband had been baptized.

There has been intense and bitter opposition in Brindaban. Three times the little place he attempted to build was burnt down, but courageous and faithful witness has continued. For many years he has served as pastor of the little church. His family devotes itself to the service of the Kingdom by preaching, healing and the witness of consecrated life. Because of this many have come to know that "The divine 'yes' has at last sounded in Jesus, for in Him is the Yes that affirms all the promises of God."



Baptist Women's League Rally in
Trinidad, West Indies, on October 9th,
1948. A morning business session

showed increases in the membership and
activity of branches. A devotional ser-
vice conducted by Sister Eva Waggott wa-

Women

By ANN M. WILSON

"Then let th-

NEARLY thirty years ago at Bolobo, several outstanding Christian women were chosen to be deacons. Some of these original deacons are still in office. There is old Dot. Long, long ago as a tiny child she was bought by Mr. Grenfell from an up-river chief for a spoonful of kitchen salt. Now she is an old woman, with her old husband, her children, grand-children and great-grand-children around her. She is still a most faithful and active worker in the church, though not beloved by everyone. She has a sharp tongue, but a heart of gold. There is Bonkosi, a widow

who talks to the young women in her village of the "path of God," and brings them along to have their names put down as enquirers.

One day X came to see us and said, "I've come to tell you that I've got a sweetheart."

"Who?" we asked.

"Bonkosi, the deacon," he replied. Now X was a queer fellow. He had been told he ought to find a wife but, Bonkosi as his wife seemed incredible. Bonkosi was sent for. "Is this true that you are going to marry X?" we asked.

"Not on your life!" or the equivalent of that in Bobangi,



addressed by Miss M. A. Scrimgeour, B.A., Principal of Naparima Girls' High School, who dealt with the Rally

theme, "The Christian Home." A closing Communion Service was conducted by the Rev. S. G. Poupart.

In Office

Bolobo, Middle Congo

serve as deacons"

she answered. "He asked me, but never would I marry him!"

These women deacons meet once a month before the monthly church meeting and the monthly communion service. There are eighteen women representing the eleven villages which make up the town of Bolobo. They meet in the white women's house. Dot likes a particular little wicker stool. Some like to sit on the floor. Old Ncono always takes the most comfortable chair. The mother of Paul who lives close by is always late. As they say, "he who lives next the market eats only bones."

At this meeting the women bring forward names of those they regard as ready for baptism. These will be interviewed by the missionaries. They also appoint the messengers for those ready for baptism, and they send the husbands to be interviewed by the white women. For surely the husband, of all people, knows if his wife lives at peace and shows in her life that she is a follower of Christ.

IT is the women deacons, too, who tell of those who have fallen by the way and must be disciplined. In the middle of a



Congo nurses at San Salvador.

heated discussion about women who had been fighting on the river beach, or some such misdemeanour, old Ncono, from her comfortable chair, invariably breaks in with, "I want to bring So-and-So's name forward for baptism." The others silence her. "You be quiet, we haven't finished this palaver yet."

Then perhaps they are told of a special meeting or a special class that is beginning. A notice is given to each deacon and she reads it out at the village morning meeting for prayers, and exhorts the women to attend and brings them along. At one such meeting it was suggested that the Christian women might help to clear a large tract of B.M.S. ground which was overgrown with weeds. The deacons rallied all the women in their villages, and they came along morning after morning with their hoes

and with their goodwill until they cleared that tract of weeds and undergrowth and planted maize and sweet potatoes. Reward was offered them, but they said "No! We did this for love!"

At Xmas time after the meeting is over the deacons are invited to stay to tea. Fortunately, there is no rationing in sugar in Bolobo for the women like sugar little more than damped with tea. They laugh and joke and thoroughly enjoy themselves. Then the boarding school girls invite them into the yard, where the girls act a nativity play. The darkness is lit up by a powerful lamp. The evening closes with a prayer of thanksgiving to God for the gift of His Son. Then the women quietly say, "Till tomorrow," which is their good-night. They go through the gate and up the road and home to their villages.

On the first Sunday of the month the communion service is held. Sometimes eight hundred are gathered there. Two women deacons along with ten men are on the platform, and they hand round the bread and the wine with quiet dignity. Together with those throughout the world who love the Lord they partake in remembrance of Him. As the congregation streams out they grasp the hands of those who have been that day received into the Church and whisper words of welcome and cheer.

God bless these mothers in Israel and make them ever faithful in the great work to which they have been called.



A Hindu Temple at Udaipur, Central Provinces, India.

World News

"IT is good to hear from you from time to time. Your continued interest and support is a great help to us; your prayers are needed that we may continue to strive to present the message of the Gospel of Jesus Christ, now more than ever needed in the changing situations that present themselves to us day by day."

The Church Grows

IN these very saddening times it is most heartening to see that the Chinese Church is growing rapidly. Young people, in particular, show great interest in the Christian message. They are in earnest and it is most important that their lives should be built on a foundation of sound teaching and genuine devotion. The time may come all too soon when they will have to stand on their own feet against opposition, and they need to be well prepared.

Aggressive Evangelism

MOST churches are organising street evangelism with marked results. Chinese friends said that the whole congregation of their church went on the streets singing hymns and carrying banners, and then preached in a busy market place. People were willing to listen and many showed their readiness to learn of Christ. One must admire the devotion of congregations such as these. There is a deep yearning for solid righteous standards and for stability. The Church seems to be the only place where these exist. It may well be that the small, upright remnant of the Church may yet save this vast nation.

ERIC SUTTON SMITH

Results in Balangir

I AM in the middle of a ten days' stay in the Loisingha area, mainly for Union birthday celebrations and also for interviews with candidates for baptism. We have passed, and the Church has accepted, fifteen of whom two are from the Hindu community, and tomorrow and Thursday we have to interview another twenty-five to thirty in another village, including several converts from Hinduism. I have had Hindus and "lapsed" Christians in my congregations in several places, and there seems to be a new interest.

EDGAR BROWN

School in Delhi

I CONDUCT a school for three hours on three week days in Bagichi, in the heart of the city. The interruptions are many, from the quite usual raucous shouts of a mother to her child to the pipes of the snake charmer. Through it all there is the hubbub of the gully on one side and the small compound on the other, like a well in the middle of the roof where the shoemakers, crowded together, work and eat and sleep.

Its Chief Aim

AFTER inspection of hands and the register, we have a short worship period, longer on Thursdays when we have a Bible story as well. Then to reading, writing and arithmetic. We are divided into three classes—those who know nothing, those who know their letters, and elder girls who read Adult Literacy

books. We hope to help them to stand on their own feet and to improve their living conditions. Above all we seek to place the Bible in their hands and to lead them to a fuller knowledge of Christ and of dedication to Him.

MARIANNE FREYE

Seeking the Wanderers

AMONGST the many sidelines of a missionary's job is the carrying of news from one part of Congo to another. The commercial development of the land has made the population quite migratory and in our movements from city to village and from mission station to government post, we are often the bearers of news from a family to those who have gone afar to seek work. New ways of living among strangers and folks of another tongue bring special temptations. Our hearts often ache as house to house visitation reveals the increasing number of 'once keen.' Will you not share the burden with us and help our deacons, church visitors, and the Biblewomen as they work with us to find those who have strayed and

urge them to return. Your steady prayers on their behalf may avail much; we are counting on your daily support.

MILICENT B. SALMON

A Second-Hand Bicycle

MMR. R. H. P. DART, who expects to leave for Shanghai shortly, will be grateful for the gift of a second-hand cycle to assist him in travelling. Bicycles in China are at prohibitive prices. Offers should be sent to Dr. H. R. Williamson, 93, Gloucester Place, London, W.1.

Tools for Wathen

THE carpenters' shop at Wathen, Congo, has been successful in training lads, many of whom have secured useful jobs. The shop is, however, handicapped by shortage of tools, and an appeal is made for saws, planes, and especially plane irons and all hard-wood tools. Gifts of such tools, or money to purchase them, will be welcomed by Dr. H. R. Williamson, 93, Gloucester Place, London, W.1.

Annual Assembly

MEETINGS OF A MISSIONARY CHARACTER

Monday, 25th April

11 a.m. Introductory Prayer Meeting. Bloomsbury Central Church.

Tuesday, 26th April

1.30 p.m. Women's Meeting. Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.

5.0 p.m. Medical Tea. Westminster Chapel.

Wednesday, 27th April

11.30 a.m. Annual Missionary Service. Westminster Chapel. Preacher: Rev. P. W. Evans, B.A., D.D., Principal of Spurgeon's College.

6.30 p.m. Missionary Rally. Westminster Chapel. (Tickets required).

Thursday, 28th April

6.30 p.m. United Young People's Rally with Valedictory Service. Westminster Chapel. (Tickets required.)



MANY churches have bookstalls on which the latest publications are displayed for sale. Here is a picture of one at Tabernacle Church, Blackpool. Placed in the church porch and in charge of an energetic friend, it attracts attention and is much used. Last year over 450 publications of various kinds were sold, and the takings approached £100 :

119 *Missionary Heralds* and many *Baptist Times* are also sold.

A bookstall brings our publications to the direct notice of our people. Through reading them knowledge is imparted, interest is quickened and support stimulated.

The Carey Kingsgate Press will gladly supply information about the starting and maintenance of a bookstall.

FOR SERVICE OVERSEAS



Ernest Walter Mitchell, Church Member, Salisbury, Rhodesia, for industrial work, Congo; and his wife, Nora Mitchell. To be first stationed at Leopoldville, the Capital.



Albert Stanley Cox, B.A., Cambridge University, Church Member, Bognor Regis, for Bolobo.

AMONG NEW BOOKS

Talking Drums of Africa. By JOHN F. CARRINGTON. 96 pp. Illustrated. Cloth. 5s. (postage 4d.). Carey Kingsgate Press.

THIS book of Dr. John F. Carrington's has been long awaited by those who knew that it was in the offing. It is the work of one of our missionaries in Congo who has made a special study of the subject. It is not only an original bit of research which earned its author the Ph.D. degree. It is a fascinating book for the ordinary reader.

We most of us know vaguely that news in the Bush gets around in mysterious ways. This story of the talking drums explains how it happens; describes the drums and how they are made; how messages are tapped out on them; and the kind of things they say. There are, incidentally, sermons and illustrations for sermons, in it.

F. C. BRYAN

The Doctrine of Grace in the Apostolic Fathers. By THOMAS F. TORRANCE, M.B.E., D.Theol., B.D. 12s. 6d. Oliver & Boyd.

THIS book is Dr. Torrance's thesis for the Doctorate of Theology in the University of Basel. It is, therefore, scholarly and technical, and has rich documentation with evidence of very wide reading. The central theme is the Greek word *charis*. Tracing first its Greek meaning—classical, Hellenistic and in Philo, he passes on to the Bible, giving a most careful study of the Old Testament background of "holy righteous love." The word is traced through the New Testament where the impact of God's revelation in Christ gives it a sense quite unique—"the Divine love in redemptive action. Grace is in fact identical with Jesus Christ in person, and word, and deed."

It is the dissociation of grace from the Person of Christ that was the great mistake of the literature of the Apostolic Fathers. In the Didache "Christianity is at a stage where the attempt is being made to crush the free spontaneous life of the Spirit within the bounds of a formal ethic,"

and grace is only a plus to the energies of the believer. The epistles of Clement, Ignatius, Polycarp, Barnabas, with "The Shepherd of Hermes" pass under Dr. Torrance's critical and scholarly review. The limitations of their view of grace lie in their conceiving it merely as an *ad hoc* matter given by God to those who honestly endeavour to be righteous, which although aiding in the pursuit of beauty and truth and sanctification is regarded as a *pneuma* experienced in some semi-physical sense, and for its dispensation becomes the official depository of a sacramental Church.

F. G. HASTINGS

The Conflict of Science and Religion. By F. C. BRYAN. 9d. (postage 1d.). Carey Kingsgate Press, Ltd.

THIS is a compact statement, supported by well-chosen quotations, though it is rather an account of the relations of science and religion. Mr. Bryan rejects the idea of religion being ousted by science from more and more spheres of human thought and activity, and speaks of reality as "one and indivisible." The conflict is not between science and religion but between the temper of our scientific age and the Christian outlook on life. True science is a quest of the spirit, as the old dissenting academies proved.

Developing the argument that scientific analysis fails to apprehend the vital principle, the author posits the reality of holiness and those values, appreciated only by faith, backed by experience. Dealing with different aspects of the same life, faith and reason are found to be complementary.

An interesting account that should be very helpful to ministers, students and young people generally. G.J.D.

The Pilgrim's Progress. By JOHN BUNYAN. 256 pp. Paper. 2s. Withy Grove Press.

THIS edition at a popular price should secure a wide demand, particularly by young people and those who work among them.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—The five outposts of Yakusu remind us of the vast area—equal to twice the size of Wales—reached from the centre. Pray for the resident missionaries, the Congo pastors, teachers and infirmiers, the churches and schools, scattered in many villages, facing many difficulties, that Christ may rule their hearts and that their consistent lives may witness to their fellows.

Second Week.—*Dacca* is the capital of Eastern Pakistan. Here the B.M.S. works among students, women and children, and reaches out into many adjacent villages. Political changes have meant adjustments in the work, and prayer is sought for the small missionary staff and for the local Church.

Third Week.—Give thanks for 120 years' work in the *Barisal* area where several churches with 3,000 members are to be found. Pray for a revival of faith and zeal that the Good News may spread throughout the area and that a great ingathering may follow. Remember also the Bengal Baptist Union upon which great responsibilities have been placed.

Fourth Week.—*Chittagong*, in Eastern Pakistan, on the Bay of Bengal, is likely to grow in importance as a port. *Chandraghona*, scene of evangelistic, medical and leper work, and *Rangamati*, with church and district work, and work among women and girls, call for more adequate staffing, so that openings may be seized.

The Assembly meets in London.

ACKNOWLEDGMENTS

(To February 15th, 1949)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund: Anonymous, £1; Anon., Bristol, £1 10s.; Anonymous, Nottingham, £1; "Bristol," £1; F.E.S., Watford, 10s.; "Help" (Congo), £1; In Memoriam, Ton Pentre, £1 1s.; X.Y.Z., Thankoffering, Birmingham, £10.

Women's Fund: X.Y.Z., £50.

Medical Fund: A.D., £1 15s.; X.Y.Z., £50.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
1948.				
Dec. 22	Thimann, Miss M. M.	..	6	3 11
23	Hayman, Mr. J. M.	..	1	6 4
	Woodfin, Mr. H. J.	..	66	0 4
24	Cook, Mrs. A. P.	2,000	0	0
	Haydon, Mrs. E. M. (Medical, £100; Gen., £200)	..	300	0 0
1949.				
Jan. 4	Gibson, Miss G. W. (Medical)	148	18	10
5	Albry, Miss E. S.	100	0	0
7	Robinson, Mrs. F. S. (Women's)	100	0	0
	Parris, Rev. B. T.	50	0	0
	Piggott, Mrs. J. G. (General)	884	13	3
	(Medical)	884	13	3
10	Butterfield, Mr. J. O.	16	19	7
	Harris, Miss M. M.	100	0	0
11	Pells, Mr. M. A.	89	14	0
	Clark, Mr. H. P. (Medical)	12	16	0
	Whatley, Mrs. M. A.	10	0	0
12	Appleby, Mrs. (South Harrow Church)	5	0	0

Jan. 20	Sinclair, Mr. A. J.	..	5	9	4
22	Wilson, Miss Katie	..	553	18	3
31	Stapleton, Mr. F. W.	..	50	0	0
	Town, Mr. W. N.	..	71	0	8
Feb. 4	Minty, Mr. A. E.	..	22	13	0
5	Flint, Miss K. M.	..	5	0	0

Arrivals

17th January, Rev. E. M. and Mrs. Evans, from Udayagiri.
30th January, Dr. and Mrs. S. Henderson Smith, from Sian.

31st January, Miss M. M. Clark, from Paris.
4th February, Mr. H. C. Janes, Vice-Chairman of the Society, following a visit to Congo and South Africa.

Departures

28th January, Miss R. W. Page, for Wathen.
4th February, Miss E. M. Oliver, for Lungleh.

Births

25th January, at Sicheng, Sikang, China, to Rev. W. S. and Mrs. Upchurch, a daughter, Clarissa Mary Margaret.
27th January, at Tzulinching, Szechwan, to Rev. J. and Mrs. Sutton, a son (Victor Haydn).

Death

19th February, at Slad, Stroud, Glos., Rev. Kenred Smith, Congo Mission, 1895-1914.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

MAY 1949 · PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Boldness of Peter and John

By J. B. MIDDLEBROOK, M.A.

ONE of the most wonderful transformations of history followed the outpouring of the Holy Spirit at Pentecost. The little group of expectant yet timid disciples, newly gathered together after the scattering that had accompanied the crucifixion of the Master, suddenly became a community, a combine, a cohort of heroes. Their leading characteristic (Acts iv. 13) was a boldness that directly challenged their adversaries. It took them in and out of prison ; showed them to be rock-like, adamant and unbreakable ; gave their message freedom and power in delivery and witness, and set the river of revelation in Christ flowing with strength and depth into history itself.

DOWN THE YEARS

IT was the boldness of front and of speech in the early Church that, humanly speaking, gave it a future, and already in the attack by the Apostle to the Gentiles on the northern shores of the Mediterranean basin the same decisive quality could be seen. The Apostle revealed the same high courage, became luminous with the same confident and eager faith and used the same weapon of powerful speech, whether in the uproar at Ephesus or at the arrest in Jerusalem. It has been the mark of the dynamic and propagating Church in every century. It took Francis

of Assisi and Raymond Lull to the Moslems, and during the long centuries it flung in its windy abandon the ships of the messengers of the Gospel on the shores of every continent. Boldness of spirit and of speech has been the key to all pioneering ; it has been the response of the persecuted in the midst of peril and pain ; it has been the quality above all others that has given the modern world the great ecumenical movement of today.

THE CHRISTIAN WORLD FRONT

IT is, therefore, with great interest that one reads the words of Sherwood Eddy as he summarises his conclusions at the end of a recent evangelistic tour in China. He declares that Christians must be "fearless, sure of the Gospel, patient under persecution and ready to die for their faith if necessary . . . as the Communists are ready to die for theirs." Of his tour itself he says that "China is the most fruitful field of student evangelism in the world of today," and he adds, "Our audiences in every city have had to be limited to a thousand a night simply because there was not even standing room for more." Surely what is true of China in the midst of Marxist change is true also in the strongholds of Hinduism, Islam and Buddhism. It is also true in our own land where a decaying

materialism is fighting a tough rearguard action. Christianity calls for nerve in address and approach, a confident and eager faith and a freedom of speech

and witness that answers the passionate denials of the Marxist, the fierce assertions of the Moslem and the flaming nationalism of the free and the not yet free.

The Power of the Gospel

By GORDON SODDY, M.A.

I WAS feeling depressed as I went to the Cottage Prayer Meeting. Nothing seemed to be going right. What was the use of it all? There were only five at the meeting, which was to be taken by the church secretary, a Brahmin convert of some twelve years' standing, who had married a Christian girl soon after his baptism, and now had a charming young family. As we sat chatting before the meeting we discussed some of the aspects of Hindu society. Quite unexpectedly this Brahmin convert told us this story.

"When I became a Christian my family naturally was very upset. One uncle, who was a most orthodox Brahmin, was very angry. After all, I was the eldest son on whom the family was building great hopes which were dashed to the ground by my conversion. Some time after my baptism I visited my home. Many people advised me not to do this, but I felt I must bear my witness there. I stayed only a short time, but this uncle would have nothing to do with me, and expressed his anger very strongly. Later on my mother, who was still

a Hindu, came to stay with me for six months. When she returned home this uncle tried to get the family to excommunicate her because she had lived in the same house with Christians and had therefore destroyed her caste.

"A few years later my uncle fell ill and came to Dacca for treatment. He arrived without notice and came to the Mission compound, where I was working at the time, to find me. I was amazed to meet him on the church veranda and took him to my house in fear and trembling. I hardly knew what to say to him, and certainly did not know what to do with him. I did not think he would agree to eat anything I could give him, or even that he would enter my house, because he was so orthodox. When we reached the house my wife welcomed him and noticed he looked very exhausted. He was an old man and had travelled all night in a country boat. She asked if he would eat anything and offered him milk, biscuits and bananas. He was silent for a long time, and then said very gently, 'Yes, I am very hungry. Please give me something.' I was glad at this,



Dacca ; Students' Hostel with Mrs. Morris,
Dr. W. B. S. Davis and Rev. D. R. C. Morris

but still wondered what I could do about his main meals, as I did not think he would eat our rice, and I knew he had been a strict vegetarian for about twelve years. I thought I should have to arrange his meals at a hotel, and I felt ashamed and discouraged to think that I could not even entertain my own uncle.

" **I** WAS afraid to say anything about it to him at first, but eventually I asked him if he would eat fish. To my amazement, he replied that the doctor had ordered him to do so as it was necessary for him. I went out and bought the best fish I could find. My wife cooked it with the rest of the meal we had arranged. We decided to serve him alone before we ate and that my wife should serve him. When my wife took him his rice I dared not stay in the room, but listened from the next room. My wife told him how glad she was to serve him, and that she hoped he would take the food from her.

He replied quietly that his own mother had served him for years, but that she had died, and that he was just as pleased to take his food from the hands of his nephew's wife as from those of his own mother. When I heard this I bowed my head in prayer and adoration, thanking God for the miracle of this change of attitude in one who had been so fiercely orthodox a Brahmin.

" Nor did the story end there. My uncle stayed in my house for a month, and ate with us all the time as one of the family. Not only that ; every morning he took down my Bible from the shelf and spent a long time quietly reading it to himself. At the end of the month he returned to our family home, and since then, whenever I have visited the home he has welcomed me with the greatest warmth and friendliness, and I have eaten in his house with him, which would have been unthinkable in the old days. And I never cease to praise God for the wonder of this

changed attitude to me and my family."

That was the story, and though it may seem a little thing in the West, to those of us who know what the sacrament of food means to an orthodox Brahmin, it is indeed a sign of the ever-present Power of God in our midst.

AFTER telling the story my friend conducted the prayer meeting with great simplicity, bringing us very close to the Presence. He spoke on the words of Paul to the Philippians, "My God shall supply all your need according to His riches in glory by Christ Jesus," and everything he said was a continuation of his story and a witness of how his "every need" had been met by his Lord. Then he said a telling

thing. "One difference between Hindus and Christians is this—Hindus don't know what their real needs are. We have learnt not only our real needs, but also that God supplies them all when we rest fully on Him."

I came away from the house with my pessimism cured for that day! The old uncle may never acknowledge Christ, but the power of Christ has been manifest in his life, as it is manifest in our lives and the lives of many around us all the time if we can but see it. Things may look hopeless, but "my God shall supply all your need," and the time will come when "at the name of Jesus every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father."

While We Have The Freedom

By GEORGE A. YOUNG, China

IN December we had three days' meetings of the Shensi Synod when thirty or more delegates met in Sian to plan the work of the Church and schools for 1949. The first day was devoted to hearing reports of all branches of the work, and it thrilled me to hear of the mighty working of God's Spirit in church and hospital and schools. The second day we had the election of officers and Pastor Wang Tao-sheng was elected President for the new year. Pray for this young Chinese pastor. I believe he is raised up for such a time as this. He gave a full report of

the General Assembly meetings, indicating how the Church was facing up to the present revolutionary change in China. This led to a frank discussion of whether missionaries should stay or go. Pastor Feng made a manly appeal for us to remain and witness with our Chinese Christians. I said we wished to know if our remaining would be an embarrassment or a danger to them, and could they support us if we were cut off from our home base. Then followed seven or eight frank expressions of opinion from Chinese pastors and teachers all giving us a warm

welcome to remain. They could not promise us comfort or safety, since they did not know if their land or their lives would be unmolested. But they earnestly welcomed us to share whatever hardships or sufferings might be their lot and said they would support us as long as it was possible. This was a moving moment, a revelation of hearts that beat with ours in devotion to the Saviour and His kingdom. For me it was the answer to my prayers since March that my

church on "Say not, There are yet four months. . . . Lift your eyes and look on the fields, for they are already white unto harvest." Preaching with freedom and passion, he made a powerful appeal for the Church to take the initiative and evangelise, to witness to her Risen Lord and to gather in the harvest of souls waiting to be reaped. In the afternoon I led the Communion Service which was memorable for the presence of Christ uniting us in His Holy Body to save the world. The next two days we had our Mission Conference, and this, too, was one of our finest gatherings. The high tone of the Conference was set by the Rev. W. C. Bell, just returned from England, who led us during the first day in Bible study and prayer. The opening service of worship began with the theme of meditation "God is faithful," and closed with the singing of the Te Deum, "In Thee have I trusted; let me never be confounded." Being lifted up into the heavenly places with Christ Jesus we meditated on God's faithfulness and sought to know God's guidance for us. The result was that eleven of us have decided to remain on under the Communists to witness to Christ with our Chinese brethren. This is an important decision to make, but we had a very real sense of God's guidance in making it. Our action had brought much satisfaction to our Chinese fellow Christians, and has made us one comradeship in Christ Jesus, ready to face the challenge of Communism.



*Strength from the Word of God ;
A Chinese woman reader*

desire to remain might be confirmed by the Chinese Church's desire for me to do so.

ON the final day (Sunday) Pastor Wang preached an apostolic sermon in the city

A Memorable Day

By KEITH TUCKER, M.A.

President, Calabar College, Jamaica



West Indies : Pictures from Trinidad

TOP : *Youth Centre, St. John's Church,
Port of Spain*

CENTRE : *Baptismal Candidates*
BOTTOM : *The Baptism*

ON a recent Sunday, by the gracious invitation of the Rev. D. A. Morgan, J.P., a Jamaican minister in charge of Bethel Town Baptist Church, I was privileged to baptize seventeen candidates who had been prepared by him for church membership.

It was about six o'clock in the morning and the sun was just appearing over the nearby hills, when the minister, Tutor D. W. F. Jelleymen, of Calabar College, and I arrived at the appointed place. Although the hour was early, over a thousand people were present, having used such varied means as foot, donkey, mule, horse, car and lorry to convey them to the place. And what a place ! It was easy to imagine that the Creator himself had planned it for the express purpose of baptismal services. There was a natural and very large pool of water, from which the ground rose sharply for a few yards, and then flattened itself out again, thus providing ideal conditions, both for the baptism and for the crowds to witness the ordinance. The little that human hands needed to do to make the site perfect had been lovingly done. I stood on a platform of bamboo poles to conduct the service. Well-known hymns were sung, prayers were offered, the familiar story of Philip and the eunuch read and the message of the Gospel given.

IT is the custom of the Bethel Town Church to appoint an honoured layman to assist the minister to baptize, and teacher E. S. Anglin had been elected to this position. Accordingly, he and and I entered the water together. Four yards out it was deep enough to baptize, and one by one the candidates, all of whom had had to wait for a year on probation that the reality of their conversion might be proved, came out to be baptized. It was a wonderful and unforgettable experience for me, accustomed as I had been to baptizing people of my own colour in the baptistries of the churches. The sun shone brightly on the water, the great crowd looking on, the voices of the Jamaican choir raised in praise,

and, above all, the radiance of spiritual joy upon the black faces of the candidates—all these things went to make it a day I shall never forget, and an experience that will remain an inspiration.

Tutor Jelleyman had the same kind of experience a few hours later near to the Buckingham Baptist Church, in the same circuit, when he administered the ordinance in the open air to eleven believers.

Driving back to Kingston the next morning to begin another week's work at the college, our hearts rejoiced in the evident progress of the Gospel in Jamaica and that we had been privileged to enable new converts to confess their faith in Jesus Christ in His own appointed way.

The Strengthening and Development of the Church

By KATHLEEN LEWIS, Bhiwani, India

IN the constitution of the Baptist Union of North India (the Union of Church and Mission for all our work) formed in January, 1948, the aims are set forth thus :—

1. The winning of men and women for Christ.
2. The strengthening and development of the Church.
3. The building up and support of such educational and other institutions as shall further the above aims.

The strengthening and develop-

ment of the Church. We know what that means in preaching, teaching, nurture of souls, training in leadership, responsibility and service ; laborious training in ways of worship, in the Christian way of life, the building up of Christian homes, the beginning and sustaining of devotional meetings, groups for study ; the use of all methods of education of both children and adults ; social activities.

Thus it is in Bhiwani. We have our day school and Sunday School, Blue Birds and Wolf Cubs ;

Christian Endeavour Society for our young men ; Girls' Auxiliary for the nurses in our hospital training school ; Women's meeting, sewing meeting, Bible Study class for nurses ; prayer meeting. Every year we have an evangelistic week ; share in the Women's Universal Week of Prayer ; have special services at Christmas, New Year, Easter ; observe special Sundays—Bible Sunday, Baptist Union Sunday, Hospital Sunday, Sunday School Anniversary, with special collections for all these.

And the social activities ? The many ways of gathering the community together, of playing and planning together, the games, the displays, dramas and demonstrations ; ways of raising money for special needs—these also are an integral part of our work in the strengthening and development of the Church—a necessity of our community life—for in India we are still at the stage when the Church has to provide for much of the social life of its members and their children. So we have our large, noisy and joyful Church Christmas party, our Christmas Fair with stalls and all the fun of the fair ; our Easter Fair, run by the G.A.'s—to raise money for any special cause ; our Sewing Meeting Sale (to raise money for the fees and clothes of three Bhiwani girls whose parents cannot afford to pay for them at our B.M.S. boarding school at Palwal) ; our rather spasmodic Badminton Club, our parties, sports, dramas.

We missionaries, with all our training and our experience of such activities at home, naturally are expected to produce good ideas and other oddments in



Dr. and Mrs. J. B. Stafford, members of Charlotte Chapel, Edinburgh, appointed to Chandraghona, India

these affairs. We know so many good games ! We know how to make all manner of things ! We possess so many aids, bits of ribbon and lace, bags of buttons, bias binding, pictures, gorgeous magazines, household ornaments, personal ornaments, bits of cloth. We are obviously mines of information, ideas and treasure.

ODD conversations. . . . “What shall we teach the children for the Sewing Meeting Sale display—singing games, health games, number games, new hymns ? ” “Has anyone any ideas for the Sunday School demonstration this year ? ” . . . “What shall we do for school breaking up ? ” “What shall we show to the government inspectresses this year, in new handwork apparatus ? ” . . .

"Have you anything for the hoop-la or the bran tub for Sewing Meeting Sale?" We look around and find a valuable vase we can well do without, a link of beads, an odd brooch, three buttons we can sew on a card (do for a cardigan), a silk hanky we never use. "Have you any old clothes for the second-hand stall? Any empty tins?"

"Can the G.A.'s make Christmas cards and calendars again?" (search for the most beautiful old Christmas cards for this purpose). Christmas Fair soon—what about the jumble stall? There's that glass dish, and the odd saucers. And can the schoolchildren make paper windmills and sweet baskets to sell?

Girls' Auxiliary—"What shall we do for handwork this year?" "Does anyone know how to do *passe-partout*?" "Have you any bits of cloth, bits of wool, or anything?" (Our bits finally emerge in marvellous guises—cloth balls, brush and comb bags, purses, animals, collars, handkerchiefs, even babies' frocks, out of unbelievably small and assorted pieces, and are sold at the Easter Fair). "Have you any things for the second-hand stall?"

School funds are a bit low. I don't think we shall manage till the end of the year. Shall we have a Jumble Sale? (a Jumble Sale is an event of the highest excitement, for you never know what the Miss Sahibas will turn out; and every smallest thing is treasure for someone). Further search in all rooms, drawers, odd corners—an old cruet, two

knives out of the picnic basket, several useful tins we scarcely use, spare plates, dishes, spare garments.

SO, out of all these small, happy events, and from these slightly ridiculous, unnecessary possessions of ours, comes an amount of joy and pleasure, usefulness, real gain quite disproportionate to their value. Small possessions are shared around. Money is raised for very special needs and the social life of our community is strengthened.

If you have anything whereabouts you can share in this part of our work—any ideas for simple demonstrations (Bible, health, home life), number games, displays which teach both those taking part and those who watch, ideas or patterns for handwork and embroidery, any small possessions you can spare, will you please send them to me—60, Grange Avenue, Derby, and I will take them to India when I return in June.

Obviously, this article serves two purposes—one, to give you information, to show you a picture of the variety of life and work in Bhiwani; the other, to ask you to share in it in a most practical way. It is only because I am convinced of the true necessity of *all* parts of our work that I write in this way. Your prayer, your thought, your gifts of all kinds—this we ask of you, that the strengthening and development of the Church overseas may go on.



A Bengal Village

A West Indian Leader

JAMES TAYLOR was born in 1869. He was the son of Thomas Taylor, who was born in Africa. He was baptized in 1887 by the Rev. W. Williams of the B.M.S. and became a member of Sixth Company Church in the south of Trinidad. He soon proved himself an acceptable lay preacher under the pastorate of Duncan Fraser, who in 1896 appointed him pastor in his stead. He faithfully held this pastorate until the end of his life.

Mr. Taylor was of full height and size, physically strong, eloquent and of great personality and influence. His sermons became the table talk of the people. He lived in close touch with the missionaries of his day—the Revs. R. E. Gammon, B. E. Horlick, M.A., J. J. Cooksey, T. S. Payne and J. H. Poole, B.D., and was the last among the senior pastors. He was

accustomed to rise at intervals during the night to glorify God, and he would shout praises to Him while he slept.

His illness began in the first week of April, 1948, and he had a clear conviction that he would not recover. On the third Sunday in May he administered the Lord's Supper to the members of Sixth and Third Company churches who came to his bedside. Before his death he handed envelopes to each of his family saying, "Take this in loving memory," and then retired with the words, "Now I have nothing in the flesh, but I am rich with the blessings of our Lord and Saviour." He lay in perfect peace until the call came on May 30th.

"Mark the perfect man and behold the upright, for the end of that man is peace."

S. G. POUPARD

In the Kond Hills

By JOYCE and BRUCE HENRY

I

ONE matter which the changed times here have clarified is the obvious fact that Indians themselves are destined to take a leading role in the affairs of the Indian Church. They concede that they cannot do without us yet, and most earnestly desire the co-operation, support and advice of trained missionaries. The Indian Church needs specially trained people from abroad to work with and under its own leaders.

II

WHAT, then, is our work? What plans have we for the future? We are seeking to build and strengthen the Church of Christ here, striving towards the goal of an indigenous Christian community, and helping the Christian cause in every way.

III.

OUR programme includes the systematic training of the preachers and the vigorous consolidation of the Church. If, with the patience and perseverance which characterised our Lord, we can personally exemplify the true Christian life and work with our Kui leaders, then you and we may have every confidence regarding the future of the Church in the Kond Hills.

IV

IN times of difficulty and temptation it is hard for the new converts to remain firm. The old ties still pull. Remember our people in your prayers. Pray also that the preachers may be really dedicated to their work and that we may be faithful in doing our share to help them.

World News

The Effect of a Book

A DOCTOR in the London area was leaving a house where he had visited a patient, when the only son, a boy of sixteen years, came to him and said, "Doctor, you know that I was ill early this winter and attended your consulting room quite a number of times. While I was in the waiting-room I saw a book on the table, *The Living Christ in Modern China*. I read a portion of that book every time I came to see you, and it made me feel that I should give myself to Christ, and now I have found the Way and live in Him. I thought you would like to know this!"

Thus it is that one sows while another reaps.

Living by Faith

IT has been cheering to meet lately several Indian Christians with keen evangelistic zeal, independence of mind and spiritual force. One evangelist has given up a settled pastorate under a strong sense of vocation to his present type of ministry. He lives entirely by faith and seems untiring in his zeal.

An Indian Pastor

ANOTHER fine man has recently accepted the pastorate of our church in Delhi, which was at a very low ebb. He has faced a very complicated situation with courage, confidence and fairness of mind, and preaches from a deep knowledge of the Bible, an intellectual grip of his subject, and a spiritual experience.

We who have longed and prayed for the revival of the Church hope that he has been sent by God to build it up, and so we rejoice.

JENNY ROBB

Over-Crowded in Delhi

AT the beginning of the school year in May we had many more applications for room in the Hostel than we could cope with. At one time we had seventy-five on the roll. The school is filled to capacity. There are more boys on the school roll than ever and rooms which were used for other purposes have had to be used for class rooms. The reason for the increase in numbers is the fact that Delhi is still so full of refugees.

The boys have been regular in their attendance at church services and Sunday School. The choir still functions. This year we shall have a choir of staff members of the girls' and boys' schools as well as a choir of boys and girls.

W. TUDOR MORGAN

Evangelism Through Medicine

WE had at Yakusu twice as many maternity cases in hospital last year as we had two years previously, and the children overflow into the adult wards. We could very easily fill a ward three times the size of the present children's ward if we had it to fill. Some of these children who are brought into hospital, and many



Transport and Toilers in China

of the adults also, hear of the one true God and our Lord Jesus Christ for the first time in their lives in the hospital wards. In England many parents withhold the Gospel message from their children because perhaps, having heard it so often themselves, they cease to wonder at it. Here,

however, where folk hear it for the first time they wonder and pass it on among themselves. Thus every patient who hears and understands the message may be a means of making it known by word of mouth to his whole village.

SYLVIA C. VARLEY

FOR SERVICE OVERSEAS



Dr. Rodger Park Shields, Member, East Hill Church, Wandsworth, for San Salvador; and Mrs. Shields (née Roma Brake Jenkin); Baptized East Hill Church, Wandsworth; Member, Moseley Church, Birmingham.

Dr. Vera Eileen Stimpson, Member, Brownhill Road Church, Catford. Appointed to North India.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Long-established work in *Jessore* and *Khulna*, in Pakistan, call for thanksgiving and intercession. Give praise for continued witness and offer prayer that a new tide of the power from on high may fill the churches and impel them to new evangelistic efforts. Pray also for Indian colleagues in the *Bengal Baptist Union*.

Second Week.—Signs of quickening of spiritual life in *Jamaica* are cause for rejoicing. Pray for our representatives in their varied work in Calabar Theological College and Boys' High School, and in pastoral work. Remember the *Jamaica Baptist Union* celebrating its centenary, and the Rev. and Mrs. E. A. Bompas now on a special visit from the homeland.

Third Week.—Seek God's blessing on fellow Baptists in *Jamaica* and their

churches that Christ may rule in their hearts and that they may be used in the ingathering of the outsider. Pray also for the work and workers in *Trinidad*, that the Word may run and have free course and be glorified.

Fourth Week.—We are directed to *Shansi*, China, where, through political conditions, no missionaries are at work. Pray for Chinese church leaders and members that their witness may be maintained and that they may know the presence of the Son of God in their furnace of affliction.

Fifth Week.—The isolated churches of *Shansi*, in *Sinchow* and *Taichow*, need the support of the home churches at the Throne of Grace. Pray especially for pastors, evangelists and Biblewomen, that they may know the Scriptures and wisely feed the flock of God.

AMONG NEW BOOKS

Sermons for the Christian Year.

By RONALD ARMSTRONG. First and Second Series. 3s. 9d. each. Longmans, Green & Co.

TWO volumes, of 212 and 222 pp., respectively, which really are what they claim to be: the sharing by the author with Nigerian pastors some of the things which he has learned about Christ and the Christian Way. These two collections of sermons are designed for use by those African pastors in the vast diocese of Lagos, who, sometimes not too well equipped, have the responsibility of conducting services. It seems certain that echoes of these discourses will be heard in many churches in that region for a long time to come, and this to the great advantage of hearers.

The *First Series* covers the period from Advent to Whit-Sunday. The *Second Series* from Trinity Sunday to

All Saints' Day. A Morning and Evening Sermon are given for each Sunday, with a single one for the other days observed in the Church Calendar. It is abundantly clear that the author understands Africans; knows their strength and weakness; is well aware of the latent spiritual resources they possess, and is eager to help them to be helpful to their fellows.

These volumes have obviously been prepared with care; but there is just a slip on p. 158 (*First Series*), in the reference given for St. Paul's statement regarding the Resurrection appearances of our Lord. That can be easily corrected in the next edition.

What a boon a somewhat similar series of sermons would be to the Congolese pastors, evangelists and teachers in our own great African Field! Cannot Congo follow the lead of Nigeria in this respect?

CHARLES E. PUGH

Sunshine and Shadows. By JOSEPH WILLMOTT. 52 pp. Illustrated. Stiff cover. 2s. 6d. (postage 1d.).

WE owe much to men and women who record the story of our churches, and Mr. Willmott has placed us in his debt for this record of a century of work and witness in Hounslow, Middlesex. In a period which has seen a country village grow into a crowded suburb, the Baptist Church has held on its course and is continuing a brave fight. The tale is worth the telling and it is well told.

The Anabaptists of the Sixteenth Century. By E. A. PAYNE. 26 pp. Stiff cover. 1s. (postage 1d.).

THIS lecture, delivered as the Dr. Williams' Trust Lecture at the Presbyterian College, Carmarthen, bears the marks of Mr. Payne's well-stored and orderly mind and clarity of style. He traces the origin of the Anabaptists and gives reasons why, in present world conditions, a re-examination of the Anabaptist Movement is timely. He follows the course of the Movement, details present-day communities which have derived from it, and outlines its contributions to Christian thought and practice. An exhaustive bibliography is not the least valuable part of the contents. Here is quarry material for addresses to young people's and other organisations.

MISSIONARY NOTES

Arrivals

- 16th February, Dr. G. H. C. Angus (by air), from Serampore ; Rev. D. S. Wells, from Calcutta ; Miss L. M. Reece and Miss B. J. Gadd, from Colombo.
21st February, Rev. W. and Mrs. Mudd, Miss F. M. Watson, and Miss M. A. Killip, from Sian ; and Miss E. M. Rugg, from Dinajpur.
24th February, Rev. C. and Mrs. Gill and child, from Bolobo.
7th March, Rev. J. D. Viccars, from Brussels.
11th March, Rev. J. H. E. and Mrs. Pearse and three children, from Calcutta.

Departures

- 18th February (from Lisbon), Dr. and Mrs. R. P. Shields, for San Salvador.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

The Jesus of History. By T. R. GLOVER. 7s. 6d. (Student Christian Movement Press.)

THE news of a new edition of this book—the 25th—will be well received and will command a ready sale.

Indian Air Mail. By C. J. DAVEY. 88 pp. 2s. 6d. (postage 2d.).

A SERIES of letters from a Service man in India during the war and his reactions to the missionary work he saw. Suitable for use in Young People's Societies.

The Marriage of Min-Lee. By C. E. ROBERTS. 80 pp. 2s. 6d. (postage 2d.).

THE life story of a Chinese girl and her witness for Christ.

Jameel and His Friends. By WINIFRED E. BARNARD. Illustrations in colour by ELSIE ANNA WOOD. 3s. 6d. (postage 2d.).

A DELIGHTFUL picture book for the tinies.

All books mentioned here can be obtained from the Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I.

Marriage

- 1st February, at Boma, Miss G. R. Maddocks, of Quibocolo, to M. Denis Van Beirendonck.

Death

- 19th February, at Slad, near Stroud, Rev. Kenred Smith (Congo Mission, 1895-1914).

General Fund: Anonymous, 10s. ; A Sister in the Lord, £1 ; Hall, Mrs. V. M. (Australia), 5s. 2d. ; H. M. E. (Swansea), £4 ; "In His Name," 5s.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

JUNE 1949 · PRICE THREEPENCE



THE FIELD IS



THE WORLD

Pictures of Our Congo Work

By H. C. JANES, F.R.G.S.

Chairman of the General Committee

Mr. Janes recently toured our Congo field. These word pictures record some of his impressions



THE modern city of Léopoldville has arisen on Stanley Pool where the Congo pauses before it plunges headlong to the sea 230 miles distant. Léopoldville looks across twelve miles of placid water to Brazzaville, capital of French Equatorial Africa, and to it there come river steamers bringing their rich argosies from the far interior. The skyscraper building of the shipping office looks down on a busy scene of shops, offices and magnificent houses, ships and shipbuilding yards, docks and

factories. Among them is the Congo headquarters of the B.M.S.

AT Lukolela, 500 miles from Léopoldville, I read a document noting a concession in 1884 of land for that station made to the B.M.S. by H. M. Stanley. An African woman spoke at the meeting, at which I was welcomed. "I remember Grenfell," she said, "when I was so high" (indicating a girl of about eight years). "In those days people were often killed." There are African veterans on every station who tell stories of the pioneers, the dangers they faced, their tremendous labours and their faith.

YOU can travel all day on the Congo without seeing a ship or a house. Your motor-boat is a tiny thing among a wilderness of island, swamp and forest. Some brooding evil seems to reside in those swamp forests. It was into this world that Grenfell went on his little steamer *Peace*, one diminutive man challenging this dark and unknown world, full of confidence in God Who had called him to this task and with an overwhelming passion for the salvation of the people.

WHAT is being achieved? How do the missionaries work? It was to answer such questions that I went to Congo. The trail of the slave trader has long since disappeared. Cannibalism has almost gone. Tribal warfare and gross barbaric cruelty

have disappeared from large areas. The B.M.S. has a teacher-evangelist in 1,700 villages. He is pastor and school teacher. His Christian home is the rallying point of goodness. Around him gather men and women who are the Church. To him come the troubled and the distressed. In the school he teaches not only arithmetic, writing and agriculture, but about God. He cultivates a garden. His house contains a small library, and there are other signs of Christian culture.

IN many villages the B.M.S. maintains a dispensary and there an African infirmier lives and radiates Christian health and healing. His is usually the best house in the village. The infirmier takes a pride in the order and cleanliness of himself and his garden. His labelled bottles are in neat rows. He has been trained in the use of a microscope, can take specimens of blood and diagnose disease. He can prescribe medicine, give injections and first aid, and act on his own initiative! To him come the diseased, and what diseases!—malaria, sleeping sickness,



Yakusu—Girls' Compound (with Miss Saddler and Miss Wilkinson)

syphilis, yaws, tuberculosis and leprosy.

HE keeps a register, and, what is more, it is readable. Look at this one. Twelve fresh cases yesterday. There are entered the patient's name, village, disease, the infirmier's prescription and his remarks. The infirmier is an African Christian, who has in his heart the example of the Lord Jesus Who went about doing good. In those villages, remote in swamp or forest or out in the bush, you see the beginning of an African Church which, though its full day may be a long way off, is most assuredly coming.

FROM those villages lads and girls go to the boarding schools on the mission stations. Selected lads are trained to be teachers, evangelists or infirmiers. Their wives also receive suitable training and girls are trained to be nurses. From the vast areas surrounding our stations African people, and sometimes Europeans, stream into the hospitals. Surely a Christian doctor or nurse's job in Congo is a satisfying one. To see this vast stream of suffering

people come daily, every bed and more always occupied (there are never enough beds), the crowds around the out-patient department, to have the power to help and heal, to have in one's heart a God-given love of men, to find such a wonderful means of expression, that must be life indeed.

HERE, then, you have a picture of one of our main mission stations, with its church, boarding schools, training school and hospital. But there is much more to it than that. It has also a printing shop, a carpenters' shop, brick-making and building. There is a village where the married Africans live and an agricultural belt where manioc, groundnuts and African corn are grown. Nor does this tell all the story. In the vast area around evangelistic work has to be done. Ever-insistent calls ring in the missionaries' hearts. More souls

to be won, more villages to be visited, more churches to be established ! The harvest truly is great, but the labourers are few.

THE B.M.S. is not in Congo simply to educate the people or to provide medical service and social uplift. These things are part of the job, but they are a means to an end. Jesus said, "Go ye into all the world and preach the Gospel." It was obedience to that command that sent Carey to India. It is the same command that is in the hearts of the officers and committee in London and the tens of thousands in the churches who support the Society. It is the same command that sends our missionaries to Congo. To win Congo people for Christ, to save souls, is unquestionably the passion of their lives. I have been to every B.M.S. station in Congo, and I have seen it.

Problems and Power

By J. B. MIDDLEBROOK, M.A.

A RECENT agenda of an inter-denominational conference uses the word "problem" in connection with four of its seven items, and in its fifth item it speaks of the "situation." Europe, evangelism, refugees and youth were the problems, while it was Asia which presented a situation requiring analysis and assessment. One can, of course, sympathise with the point of

view revealed here. In the parable of the sower, for example, everything seemed to turn on the character not of the seed, but of the soil, hard and unyielding, thin and rocky, full of thorns, or good in varying percentages of fruitfulness. But it is well to recall a sentence of, I think, the late H. A. A. Kennedy, where he says : "The New Testament is far more con-

scious of power than of problems." In his view, the early Church faced antagonistic pagan religions, a hostile Roman Empire, and an unfriendly public opinion not at all with an anxious look and furrowed brow, but rather with a tremendous sense of Divine mission, an assurance of the Divine presence and an endowment of Divine power. The faith of the earliest Christians was of the kind that removes mountains, and they were confident in their approach to the Mercy Seat and bold in their witness in every external environment.

POWER COMES FIRST

IT is high time we took a leaf out of the book of these early Christians, remembering that their Book, the New Testament, was still in the making at the time of which we speak! The human scene is far too much with us in our conferences and, indeed, in our prayer meetings, in our sermons, writings and discussions. We tend to move too quickly from profound and sustained thoughts of God, of His creatorship and providence, His grace and promises, His purpose and His achievements; from His eternity and ultimateness to the life of our own time, to the "situation" in Asia and the "problems" of

Europe and Britain and of youth and of refugees.

It can be granted, of course, that the tremendous "Thus saith the Lord" of the prophets was directed to precise historic situations, and equally it can be granted that it was the world that needed for its salvation the events of Good Friday. Do we spend long enough with Him before we turn to face the Marxists and the Moslems, the Buddhists, the Hindus and the Secularists? Do we, like Jesus Himself, spend nights in prayer (Luke vi, 12) before we formulate and carry through our plans? Do we face the problems of our generation and its exiles and displaced persons, its refugees and outcastes, its vast multitudes submerged in spiritual and economic need with a sense of the adequacy of God's loving kindness? Is our love for men big enough before we start to plan for humanity and to evangelise on a grand scale in far-off places? We are not to begin with the problems lest we finish with them in all their stark and unmitigated reality, and, indeed, lest they finish us! We are to begin and end with the God Who is Alpha and Omega (Revelation i, 8), and Who is the context of every human situation and its immediate and final Redeemer.

The Greatest Encouragement

WHERE we are most encouraged at Pimu is on the church side, and that, after all, is what we pray for most earnestly, for we are concerned with the souls of these people even more than with their bodies. Our schools and church services have gone on steadily throughout the year; communion services for leper church

members have been held regularly and the classes for inquirers have grown in numbers and in interest. During the year three lepers—two men and one boy—have been baptized, and others are asking for baptism, and should be ready, we hope, early in the New Year.

L. H. MOORE

Soochow General Assembly

By J. HENDERSON SMITH, Shansi, China

THE Fifth General Assembly of the Church of Christ in China was held last autumn at Soochow, a city not far from Shanghai. Owing to the war no full meeting of the General Assembly had been held for nearly twelve years. The meetings at Soochow were therefore historic. They were also an act of faith on the part of those who, six months earlier, had met to prepare and plan the programme. Conditions generally were growing more difficult, and anything might have happened to make the holding of such a gathering almost impossible. On the eve of the Assembly a shopping crisis came, when it became impossible to buy anything, including food. Owing to the foresight of those responsible, however, arrangements had been made to have sufficient food available, so that none of the 200 or more delegates and visitors lacked anything during the days of the meetings.

The Assembly was held in a large and pleasant mission compound set in the middle of rice fields and canals outside the city. In spite of the difficulties of travel, delegates came from almost every part of China, while some journeyed from Chinese Churches in Malaya and Sumatra. For many it was their first reunion for nearly twelve years, and it was no wonder that the spirit of fellowship was so great a

feature of the gathering. The stronger synods had raised funds to help pay the travelling expenses of their delegates. The expenses of delegates from synods in war areas, like Manchuria and Shansi, were paid by the General Assembly. It seemed specially appropriate that in a time of national difficulty expenses should be shared in this way.

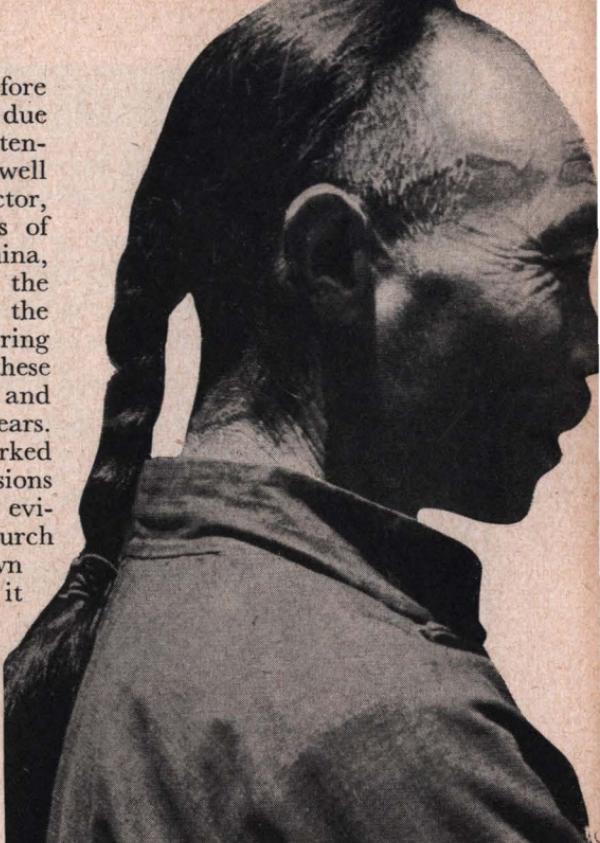
THE main theme of the Assembly was "We re-affirm our Faith." It was in many ways a most appropriate title as delegates met to share together the joys and sorrows of many years of Christian witness and to make plans for the future. Reports were given by each Synod represented and many of these spoke of the difficulties and uncertainties, the trials and triumphs through which they had passed or were passing. In many ways it all read like pages from the Acts. While the past and present were reviewed, thoughts were also turned to the future, and time was spent in discussing a number of the important aspects of the work of the Church.

It was realised that there is a most critical need for trained, consecrated full-time Chinese church workers, and that the rural work of the Church had not received adequate emphasis. Mention was made of the plan for a programme of rural work

for the next four years, i.e., before the next General Assembly is due to meet. Special time and attention were given to reports, well illustrated by a film projector, of the three Home Missions of the Church of Christ in China, viz., the Yunnan Mission, the Kweichow Mission and the Border Mission. It was inspiring to hear how the work of these three missions has grown and developed during recent years. A real missionary zeal marked these reports and the discussions that took place, and it was evident that the Chinese Church regarded this work as its own missionary effort and that it hoped to take a bigger part in providing both funds and personnel.

A NOTHER important aspect of the work of the Church was brought to the attention of the Assembly when an illustrated talk was given on the Christian witness in industry. It was clear that this aspect of Christian witness needed much greater emphasis and understanding in the Church. The interest shown by the delegates in this new venture of service was proof that here was a new field of missionary work in China hardly touched as yet.

To sum up. The Soochow General Assembly showed that the Chinese Church to-day is wielding an influence throughout China far beyond its total membership. In universities and schools, in factories and barracks,



One of China's Millions

throughout large towns and in country villages, men and women, young and old, are being helped in their trials and troubles, given new hope in the midst of despair, and, above all, finding new life and peace of heart in Christ. In spite of the present testings and obstacles, and with the future as menacing as ever it has been, the Church of Christ in China at the Soochow General Assembly reaffirmed its faith in God and its determination, relying upon Him, to maintain the work and witness of the Church whatever happens.

THE RECORD OF THE YEAR

During the year ending March 31st, the churches more than cleared the deficit of £16,004 by raising £16,928.

They also increased their gifts by £13,456 to make an income for the year of £184,068.

Thus for the first time in the Society's history the income from the churches exceeded £200,000.

Available legacies increased from £19,489 to £34,481.

The Calcutta Press contribution increased from £3,788 to £7,884.

These, with other receipts, made a total income of £243,662.

The expenditure was also £243,662.

There is therefore no deficit, and the Society can give itself to the completion of the campaign to secure 100,000 new subscribers to provide

NEW MONEY FOR NEW NEEDS

Giving Glory to God

By ANNIE P. LAZARUS, Cuttack

THE story of the cleansing of ten lepers by our Lord, as told by St. Luke (chapter xvii. 11-19) raises certain questions in the mind of the reader. One is not quite sure that those lepers were as lacking in gratitude as they appeared to be. Is it not possible that they doubted whether they were really cured? Only one seems to have been quite sure, and he could not but return to Jesus to thank Him. The other nine may have said, "Let us straightway go and show ourselves to the priests as the Master commanded, and if they pronounce us clean, we will go back

and thank Him." Possibly also their lack of faith prevented their cure. Notice Christ's words to the healed leper, "Thy faith hath made thee whole." One hopes that the others were eventually healed and returned to give thanks.

It is often said that lepers are ungrateful people. After nearly forty years of work in India in village evangelism, in schools and zenanas, in an orphanage and industrial school, in a printing press, in pastoral work, and in the leper home at Cuttack, we testify to having seen more gratitude expressed by the leper patients



5th Cuttack Leper Guide Company, with the
Rev. Gwenyth Hubble, B.A., B.D., Mrs. (Dr.) Fellows
and Miss V. L. R. Pike, B.Sc.

than by any other class of people.

Come with us to the Sunday morning service at the leper home. Only about twenty per cent. of the patients are professing Christians, but you will find the church filled, and one is thrilled to observe non-Christians joining heartily in hymns of praise, bowing reverently in prayer and listening with deep interest to the preacher. It is no uncommon sight to see a Hindu man presiding at the organ and leading the singing.

Every Sunday in this church there is a kind of harvest thanksgiving, to which grateful patients bring their gifts of vegetables and fruit grown by them, and sometimes rice and eggs. At the close of the service these are auctioned, and the proceeds are given to the church collection to be used for

the extension of Christ's kingdom in their own and other lands. When the B.M.S. has a deficit to clear, these grateful folk are always eager to send their contribution. During the war, entirely on their own initiative, they gave up some of their food in order to help the Red Cross and the local war funds. Our Provincial Governor was so touched by their generosity that he came personally to the home to thank them.

COME with us and talk to some of the patients. Here is an old woman named Udia (meaning Dawn). She has been in the home for twenty years. When she came in the disease was too far advanced for the doctor to do much for her. She was a very poor, ignorant



Patients in Cuttack Leper Asylum

lowcaste Hindu, and life held no hope or joy for her. But in the home she met women, similar to herself, but who had been transformed by the love and power of the Risen Christ. Gradually, as she listened to their testimony and watched their lives, she, too, experienced that same transforming power, and her life is one of outstanding witness to the power of God. Slowly but surely the disease has increased, depriving her of toes and fingers, eyesight and power to stand. When we speak to her, her face lights up and she inquires, "Who has come with you to visit us? He must be a servant of Jesus, or he would not take the trouble to come to see us. Please tell him how glad we are to see him, and how thankful we are for his sympathy." She would tell you that Jesus is everything to her—husband, brother, friend and Saviour. This old woman has the gift of writing poetry. She explains how God gave it to her. "Often in the night, when I cannot sleep for pain, God gives me beautiful thoughts and language in which to express them. When morning comes I call one of the school-girls to ask her to write down

these verses." And on Christmas Day and at Easter we sing these beautiful hymns of praise composed by Udia.

Come with us to the men's rooms. Here is an old man, looking weak and too feeble to take much active part in the life of the home. But his face is full of peace and when you talk to him he, too, will tell you how Jesus has filled his heart with praise and gratitude both to Him and to those who are helping to alleviate his suffering. There are others to whom we could take you—men and women, boys and girls, not many of them cleansed in body, but full of joy and gratitude because they have met Jesus, and life has been changed.

The faith of our leper folk is very real and practical. During the war years, on two occasions, there was no money with which to buy rice for our family of 400. We took the patients into our confidence. Their response was, "Do not be anxious, the earth is the Lord's, so is the rice, and the money needed to buy it. Let us pray." And they did pray, simple, straightforward petitions, and there was not a shadow of doubt in their minds as to whether or not their prayers would be answered. God honoured those prayers, and in a marvellous way the money came.

Our patients have taught us many lessons. Cheerfulness, courage, gratitude, generosity and childlike faith are the outstanding ones. We thank God for the privilege of having seen His transforming power in maimed, diseased bodies, enabling them to give glory to Him.



A Peaceful Scene in China

An African Christian Leadership

THE third session of the Institute for training pastors and teachers at Quibocolo, Portuguese West Africa, has a total constituency of sixty in residence. This includes five men and their families from San Salvador, six from Bembe and five from Quibocolo.

The Institute gives instruction

amongst the families from the three areas and their fellowship is real and deep. Such a state of affairs would have been impossible a few years ago, because tribal distinctions and prejudices are strong. But Christ has broken down the barriers.

The students are accommodated in temporary grass huts,



*Men Students at Quibocolo, with the
Rev. A. A. Lamourne and the Rev. W. D. Grenfell*

to the men and their wives, and this work among the women is not the least of the tasks of the missionaries in charge. For it will issue in the establishment of Christian homes and evangelistic work among women and girls in the villages in which these couples will settle. The students' children attend local schools.

A spirit of harmony prevails

and much is due to the Quibocolo staff for their hospitality and help. It is hoped that the Government will soon grant a site for the permanent dwellings.

Meanwhile the actual work proceeds happily and the missionaries responsible trust that the results may be commensurate with the greatness of the task and opportunity.

World News



of the Jamaica Baptist Union.

REV. E. E. ANSTIE BOMPAS, ex-Chairman of the Society, is now on a visit to Jamaica with Mrs. Bompas, where he is taking part in the Centenary Celebrations

we had agreed with our Chinese colleagues to refrain for a few weeks from the open-air market preaching. Evidently this man had noticed the omission. How necessary it is to maintain a constant witness.

J. S. HARRIS

New Opportunity in Shensi

LAST Christmas a group of sixteen students from a Government higher middle school in Sian came to see my husband, saying, "We want to be Christians. Please show us the way." So they have been coming twice weekly for instruction. One of them prayed specially for his parents and both have now decided for Christ. An inner group of six of these students are responsible for organising the "fishing" among their fellows. Truly they are an inspiration and example to Christians at home. Pray for these young Christians.

LEONORA E. YOUNG

In an Indian Village

IN October a padre came to Bhiwani to hold a special series of meetings in the church. He gave some very helpful addresses, and many of the nurses and young people of the church received much encouragement from him. He was able to visit one of the villages. By the light of a full moon about 100 people—men, women and children—gathered round the circle, their cows and oxen tethered near by, listening with rapt attention to the words of the padre. I wondered as I sat there just how often Jesus had addressed such a

GORDON SODDY

Have You Stopped Preaching?

ONE day in the train a complete stranger surprised me by the question, "Has the Jesus Church stopped preaching?" I thought for a moment and then remembered that because of an epidemic of smallpox



On the Congo

gathering as this. To Him it would be an almost everyday experience, and one comes to realize living in the East, the reason why He used as illustrations the everyday things which people used and did.

WINIFRED GOW

The Most Beloved Leader

WITH the home-call of Bongo Yakobo, Bolobo Church has lost its most beloved leader, and the Christians of the Lake Leopold II area their faithful superintendent. For forty years Bongo served his Lord as teacher-evangelist with untiring zeal, and saw the Church in the Lake district grow from a handful to over 1,000 members. It has always been necessary that the teacher-evangelist at Ngongo, the big chief's town, should be an outstanding man, for he is also superintendent of the area. Ngongo is, moreover, 100 miles from Bolobo, and can only be visited by

the Bolobo staff once a year, and often not that. Bongo, by sheer outstanding character and consecration, became a tower of strength to all. Honoured by black and white, decorated by the Government for long and distinguished work, he was a living example of what the Gospel can do for Congo. Pray for the Lake Church bereft of its beloved pastor.

T. G. R. TYRRELL

26 Copies

THE Rev. G. A. Spiers, minister of Victoria Place Church, Glasgow, recently based three Sunday morning Children's Addresses on George Young's book, *The Living Christ in Modern China*. The children, who were greatly impressed, have written essays on the subject. The congregation also was obviously moved, for an appeal for donations to enable copies of the book to be placed in the hands of these young people resulted in gifts sufficient to purchase twenty-six copies.

Colour. ALLEN BIRTWHISTLE. 32 pp.
9d. (postage 1d.).

THIS is the latest issue in the Christian Focus Pamphlets. The

problem of racial discrimination is among the most urgent and vexing current questions. Here it is dealt with out of experience, with balanced judgment, from a Christian standpoint.

Talking Drums of Africa.

DR. CARRINGTON'S book has been widely and favourably reviewed. One notice says it would be a "grand book for leaders of boys' groups, who might interest their boys in working out the technique of sending messages by drumming." TALKING DRUMS OF AFRICA is published at 5s. (by post 5s. 4d.).

Glory of the Vision Splendid. By KENRED SMITH. 32 pp. 9d. (postage paid).

KENRED SMITH, whose death took place recently, was a seer and a poet as well as a B.M.S. missionary. This collection of his verses will be welcomed by those who knew him and will be read with advantage to themselves. All profits on the sale will be devoted to B.M.S. funds.

According to His Glorious Power

THE Annual Report of the B.M.S. is always interesting, and to those who have imagination always thrilling. This year (the 157th) is no exception. It has been a year of perplexity and anxiety. But Mr. Hemmens has entitled his excellent report, " According to His Glorious Power."

The verse from Colossians, from which the title comes, is set out in four translations. And that gives some measure of the problem, to present the original Gospel in fresh and living words, adhering closely to the message, yet not being held to previous formulas and stating it in such a way that it can be apprehended by each new generation.

Glorious Power is indeed the world's biggest need, and in the Gospel of the Risen Christ it is available to men and women of all races and conditions. Humanity everywhere is breaking away from its old faiths and seeking a bigger and better life for the hitherto disenchanted. For such a world Christ is the answer. And as we read the report concerning such widely varied fields we rejoice in the adequacy of the message.

We begin with the three new dominions, India, Pakistan and Ceylon, with their long-coveted gift of freedom now in their hands. It means in some respects upheaval and uncertainty. But

things thus far have gone amazingly well and our missionaries sense a new atmosphere, a feeling of closer association with the people who are no longer subjects, but fellow citizens. Patiently and steadily they are adjusting themselves to the new situation, and they are sure of their Gospel.

China is, of course, a land of chaos and confusion at the moment, and our staff is scattered everywhere, working with other missions or in new areas, but always preaching the word. And the heartening thing is the calm and courage of all concerned; the missionaries, of course, but the Chinese as well.

So it is everywhere. Congo, with its new training schools, is girding itself for bigger things, and the West Indies, sorely burdened by its problems, under its new leaders is expectant and confident. Our watchword is the sufficiency of God and according to His glorious power will be our final triumph. We heartily commend this Report to all.

HENRY COOK

According to His Glorious Power.—H. L. HEMMENS.—*The Popular Report of the 157th year of the B.M.S.* 60 pp., with seven full-page pictures. 1s. (postage 1d.). Obtainable in single copies or in quantities from the Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

Among New Books

The Planting of Christianity in Africa. By C. P. GROVES. 332 pp. Cloth. 21s.

THIS is a monumental study by a writer who spent thirteen years as a missionary in Nigeria and is now Professor of Missions at Selly Oak Colleges. Mr. Groves covers a broad canvas for he deals with the association of Christianity with Africa from the earliest time to 1840. As a background the first two chapters deal with Africa and its peoples. The reader is then taken through the first stage of the Christian advance in the early centuries, the great inrush of Islam in the seventh and subsequent centuries and the almost total extinction of the Christian Church.

This is followed by the activities of Roman Catholics which coincided with and succeeded the efforts at exploration and colonisation in the Middle Ages, the stain of the slave traffic and the awakening of Protestantism to missionary responsibility in the eighteenth and early nineteenth centuries. We wait expectantly for the second volume.

Luke's Portrait of Jesus. By HUGH MARTIN. 128 pp. Cloth. 6s. (S.C.M. Press.)

A CLEAR-CUT and impressive series of studies of Jesus which should be of value especially to lay preachers, Sunday School teachers and all who seek to understand our Lord's life and teaching.

The Forty Days. By GEOFFREY R. KING, 104 pp. Cloth. 5s. (H. E. Walter.)

A SERIES of characteristic sermons covering the period between the crucifixion and the ascension, of which

Dr. Boreham says, "Here the everlasting gospel is presented with originality, persuasiveness and charm."

All books mentioned can be obtained from the Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Cuttack, capital of Orissa, is the scene of many-sided activity; with its churches, theological training institute, schools, Bible translation, printing press and leper asylum. Pray that all may ever be directed to the conversion of people and their building up in Christ.

Second Week.—The hospital at Berhampur, with its widespread ministry among women, provides opportunities for evangelism. Pray that the workers may continue to be endowed with power from on high. The Kond Hills are the scene of a progressive work among a primitive people. Give thanks for the

past and pray for missionaries who grapple with big opportunities and heavy responsibilities.

Third Week.—Work in Balangir has brought the joy of the Lord into thousands of lives. Here, as elsewhere, Indian workers are associated with our missionaries. Pray that they may be true shepherds of the flock of God.

Fourth Week.—Bolobo, Middle Congo, is the centre of a vast area where churches and Christian communities are found in scores of villages. Give thanks for all who stand firm and pray that they may be as lights in the surrounding darkness.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: Anonymous, 10s.; an offering towards the Missionary Fund, £1; In Memoriam, Ton Pentre, £6; Anonymous, 10s. 6d.; J. W. D. A., £1; Anonymous, £2 2s.; M. R. W., Women's Fund £1.

Legacies

THE following Legacies have been gratefully received in recent months:—

1949.		£	s.	d.
Feb.	17 Mrs. A. L. Gray	-	200	0 0
	18 Mr. E. J. Bromley	-	600	0 0
	19 Mr. S. J. Leeming	-	1,000	0 0

Feb	21	Miss E. Hickman	-	-	100	0	0
	22	Mrs. H. E. Mason	-	-	50	0	0
	26	Miss A. E. McTaggart	-	-	100	0	0
March	1	Mrs. E. Harris	-	-	241	18	3
	2	Miss S. E. Watts	-	-	200	0	0
	8	Miss E. Harris (<i>Women's Fund</i>)	-	-	20	0	0
	15	Miss A. Kirby	-	-	585	3	1
	16	Mr. S. H. Evans	-	-	50	0	0
		Miss E. Caine	-	-	4,772	0	0
		Miss K. Wilson (<i>Medical Fund</i>)	-	-	927	0	0
	30	Miss E. E. Colthup	-	-	129	13	8
		do (<i>Medical Fund</i>)	-	-	129	13	8
April	4	Mr. W. Davidson	-	-	10	0	0
	6	Mrs. E. Harris	-	-	1,186	8	8

MISSIONARY NOTES

Arrivals

- 17th March, Rev. T. G. R. Tyrrell, from Bolobo, and Mr. and Mrs. L. H. Moore and two children, from Pimui.
21st March, Mrs. A. L. Suter and child, from Chengtu, and Mrs. T. W. Allen, from Tsingtao.
3rd April, Miss D. M. Coggins, from Berhanpur, and Miss V. L. R. Pike, from Cuttack.
11th April, Rev. W. A. and Mrs. Corlett, from Calcutta, Dr. Jean Benzie, from Bhiwani, and Mrs. T. C. Vicary, from Berhampore, Bengal.

Departures

- 17th March, Rev. E. A. Bompas, Chairman of the Society, and Mrs. Bompas, on special visit, for Jamaica.
26th March, Rev. E. T. and Mrs. Stuart, for Kasauli, Rev. E. R. and Mrs. Lazarus, for Puri, Mrs. F. Waddington Smith, for Rangamati, and Miss D. A. Turner, for Palwal.
8th April, Mr. R. H. P. Dart, for Shanghai.

Marriage

- 26th March, at Birmingham, Rev. A. R. Neal, of Yalembe, and Miss M. Coles, of Kinshasa.

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I.

MISSIONARY HERALD

JULY 1949 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Yakusu 1909–1949

By CHARLES E. PUGH

Jesus said : “ The Kingdom of Heaven is like to a grain of mustard seed ”.

YAKUSU means “ the dwelling-place of Kusu.” A few generations ago, part of the Lokele tribe moved fifty miles higher up the Congo River. They were led by their chief Kusu. One or two tentative attempts at founding a new settlement were made : eventually one was established. No one could possibly have imagined that both place and name would one day become widely known. Yet so it has proved to be. Some of the world’s greatest movements have had their origin in obscure places. Yakusu is in this tradition. It is the divine way of working : from the small to the great. “ First the blade, then the ear, then the full corn in the ear.” Secretly. Quietly. When Kusu and his few hundreds of fisher-folk followers came to the new dwelling-place there were, of course, no missionaries in the land. The very existence of such beings as white men had never

been so much as dreamt of by the inhabitants. But, when many years had passed, there came to that place the first messengers of the Gospel. The name Yakusu gained a new significance. It extended itself from the rather motley collection of primitive huts to a new order of dwelling-place which began to develop side by side with it : B.M.S. YAKUSU !

I first saw the village old Kusu founded and the mission station close to it, in 1909. Thereafter it became “ home ” to me, and later to my wife also, by the space of many years. The village itself is very little different in appearance today from what it was forty years ago. But B.M.S. Yakusu—how different !

1909. In this year the mission station consisted of a brick church seating about five hundred ; modest room and dormitory styled (in anticipation of greater things to be) the Teachers’ Insti-

tute ; a miniature dispensary, bearing an imposing sign-board (again the forward look) *Ndoenyela Mangwete* : The Stapleton Memorial ; a small printing house (housing a rather antiquated hand-press) ; a carpenters' shop ; some stores ; two houses for sheep and goats (duly divided !) and, finally, four bungalows for the accommodation of eight missionaries. In all, a really good installation after but a few years of occupation.

1949. The new church of today seats 2,000. The Teachers' Institute has extended itself in length, and grown upwards at the same time. School-halls and class-rooms have risen where none were seen before. The little dispensary has become the great Yakusu hospital. The printing press has developed out of all knowledge. The carpenters' shop is a greater hive of industry than ever. The bungalows have doubled in number, to house the larger missionary staff : now twenty-four instead of eight, though one third of the number reside elsewhere than at Yakusu. The sheep and goats have become a memory ; but the excellent hand-made bricks of their demolished houses have been built into much-needed industrial constructions. Forty



Yakusu Church

years ago Yakusu had no out-station : today it has five. With the passing of the years it has been busy multiplying itself. Now in the immense area which the mission has claimed in Christ's name—an area twice the size of Wales—are established Stanleyville, Banjwadi, Yalisombo, Yalikina, and Irema. These are strategic centres of evangelism, at widely separated points, from which resident members of the Yakusu staff direct manifold missionary activities. Old Kusu's name-place has now become attached to a vast district ; one of the largest areas of evangelism in Equatorial Africa !

SO much has B.M.S. Yakusu changed ! Even more remarkable have been the developments in missionary enterprise : evangelistic, educational and medical. Statistics are so often dull, but how irradiated they become when studied with imagination—that bewinged guide

to knowledge ! Now let imagination lead !

1909

Evangelistic Work.

Church members	-	-	370
Enquirers	-	-	130
Baptisms	-	-	66
Evangelists and teachers	-	-	89

District Educational Work

Village schools	-	-	109
Scholars	-	-	2,057

Medical Work.

Hospital	-	-	(none)
Dispensary (station)	-	-	1
Doctor	-	-	(none)
Nurses	-	-	(none)
Hospital Assistants	-	-	(none)
Beds	-	-	(none)

1949

Evangelistic Work.

Church members	-	-	5,500
Enquirers	-	-	1,748
Baptisms	-	-	406
Evangelists and teachers	-	-	740

District Educational Work

Village schools	-	-	556
Scholars	-	-	21,000

Medical Work

Hospital	-	-	1
Dispensaries (rural)	-	-	18
Doctors	-	-	4
Nurses	-	-	2
Hospital and Rural dispensaries' assistants	-	-	60
Beds	-	-	80

In 1909 the nearest B.M.S. doctor was eight hundred miles away. Before that year, and onwards to 1920, when the first doctor was appointed to Yakusu, the missionaries treated numbers of patients at the dispensary.

A FEW months after I reached Yakusu the people living in a village diagonally across the Congo River, moved by some sudden impulse, captured, killed and ate one of the mission work-

men. Now, in 1949, almost immediately adjoining that village, a vast clearing has been made in the forest. This is the site of the greater leper settlement of Yalismombo which is linked with the medical service at Yakusu. A B.M.S. doctor and his wife, with their Congolese hospital assistants, live in the midst of some hundreds of leper patients, ministering to their physical and spiritual needs.

WHEN the Saviour invited His hearers to consider the way in which the Kingdom of Heaven was like a grain of mustard seed, he was directing their attention not only to great development from small beginnings, to surprising expansion, to a latent germ of power which would produce astonishing results; but also to the singular blessings which the Kingdom would provide.

Through all the years, Yakusu has shown to scholars, enquirers and church members that the soul can only be nourished by absorbing the Word of God. That is why the New Testament and much of the Old in the two main languages of the area (though ten others are spoken) has been made available. That is why an ever-increasing stream of books and pamphlets, all related to the Christian way of life, pours constantly from the Yakusu Press. "*That they may grow thereby.*" And Rest ! Throughout the Yakusu district are found the once fear-haunted, soul-burdened. They have heard the gracious invitation : "*Come unto Me . . . I will give you rest.*" And others are coming ! What a mustard seed Yakusu was !

A Favourite Word

By J. B. MIDDLEBROOK, M.A.

WE all have our characteristic words. They find their place frequently in our conversation and letters, and, if we are public speakers, in our addresses and sermons, too. To this particular rule even the apostle Paul was no exception ; we find the word "zeal" often on his lips and in his correspondence.

THE ZEAL OF THE PERSECUTOR

IN referring back with deep sorrow to his pre-conversion days, the apostle describes his persecution of the Church as the proof of his zeal, and in Galatians i, 14, he speaks of himself as being more zealous of the traditions of the fathers than all his equals. In the days of his enmity to Christ his zeal literally consumed him, driving him restlessly in all directions on his errands of arrest and extirpation. The Church has suffered all too often from the zeal of the persecutor and our hearts are anxious as we think of the younger churches as they face in particular the opposition of Marxism.

THE ZEAL OF THE CONVERT

BUT conversion brought no lessening of zeal. Essential characteristics are never shattered or changed, even in the saving of the soul. Paul the apostle was as much a zealot as Paul the persecutor. He was still hot-footed, a man of many journeyings and restless energy, filled with active enthusiasm and unflagging zeal. Of his colleague, Epaphras, he put on

record that he had a great zeal for the churches in Colosse, Laodicea and Hierapolis (Colossians iv, 13), while in Galatians iv, 18, he reminded his readers that it was good to be zealously affected always in a good thing. The real difference between Saul and Paul was not in the flame of spirit or the fire of passion, but in the objective served, namely the Kingdom of our Lord and Saviour. The road to Damascus was really a right about turn, for he became a member of the very church he had set out to destroy and a zealous member at that.

THE ZEAL OF THE TRUE CHRISTIAN

ZEAL is an essential quality in the true Christian. No wonder the apostle congratulates the church at Corinth (ii Corinthians ix, 2) on the forwardness of whose mind he had boasted to Macedonia and whose urgent zeal had provoked and stimulated others. It is interesting to note that he was here talking about the raising of money, and he hailed with delight the hot pursuit, the energetic organising and the enthusiastic endeavour which had been so happily blessed in the funds for the church in Jerusalem. We are all the more interested in his congratulations to the church in Corinth in that this same quality of zeal has been so splendidly revealed in our Baptist churches in these recent days of wonderful increase in B.M.S.

giving. But for our instruction, we do well to remember that the apostle did not exhaust the word "zeal" in reference to finance. In 1 Corinthians xiv, 12 he praises the church for being zealous for spiritual gifts. The

giving of money by the members of the church arises from other and more wonderful giving, the giving by God of His Spirit to those who wait upon Him with confidence and who seek to serve Him with zeal.

The Church Carries On

By DOROTHY WELLS, Calcutta

IN the pages of the New Testament we read how St. Paul preached the Gospel, founded a church and then moved on. During the last twenty-five years a similar process has been going on in our Indian field, especially in the provinces of Bengal and Orissa.

Calcutta is one of the oldest B.M.S. stations where William Carey and his colleagues worked 150 years ago. Rather more than twenty years ago B.M.S. evangelistic workers were withdrawn from Calcutta and transferred

to newer fields. There was a large Christian community in Calcutta with long-established churches, carrying on services in English, Bengali, Oriya and Hindi, and it was felt that the time had come when members of the Christian community should assume the responsibility of carrying the Gospel to their non-Christian friends and neighbours.

In 1935 the Bengal Baptist Union was formed and the resources in staff and money of the B.M.S. and the Baptist churches were pooled. Later the Baptist



Bow Bazar Church, Calcutta

churches in the Calcutta area were formed into the Calcutta and suburban Baptist Union, and these sixteen churches send representatives to the Council of the Union. Here Indians and Europeans, laymen and mission workers, join together whole-heartedly to maintain and further the work of evangelisation.

THE first striking advance to be made by the Calcutta churches was in preaching among the 40,000 Telugu factory workers in the jute mills, near to the Hooghly River. Members from a Baptist church visited them, taking Bible portions for them to read in their own language, and speaking to them in Hindi, as they were unacquainted with Telugu. Later a Telugu Christian, Mr. S. Jacob, gave up a good post and devoted his time to visiting inquirers and was successful in winning a number of converts who were baptized in 1936 and 1937. The Calcutta and Suburban Baptist Union appointed Mr. Jacob as an evangelistic worker among the Telugu people in the mills. Afterwards the Rev. B. A. Rao, a B.M.S. Telugu missionary, was also appointed to this work. During the last twelve years a succession of converts has been baptized and three Telugu churches have been formed.



The Mission Church Serampore

Included in the Calcutta Union is JESSORE, seventy-five miles away. Here, owing to shortage of staff, no missionary had been stationed for some time and the work was supervised by the Rev. B. C. Mukerjee, warden of the Baptist Students' Hostel in Calcutta. During recent years a number of converts have been baptized from among the Hindu basket-makers in this area. The movement seems likely to spread. There is now a small church and evangelistic workers are living there under the superintendence of Mr. Mukerjee.

IN March, 1948, the Calcutta churches organised a sale to raise money for evangelistic work in Bengal. English and Indian churches co-operated in this effort and the sale was held in the girls' boarding school at Entally. Articles for sale appealed to all types of buyers. It was a useful opportunity for members of all the churches to meet together and

was a great financial success, as over £60 was raised for the Bengal Baptist Union.

Included in the Calcutta area is Serampore, where a layman, Mr. Sam Bose, works energetically to maintain the school for Hindi girls founded by Hannah Marshman. He also supports other work in the Serampore area, collects the necessary funds and enlists the sympathy and help of many friends. In July each year Serampore is crowded with pilgrims who come to take part in the festival when the car carrying the image of the god Jagga-nath is pulled through the main street. Mr. Bose and other Christians in Serampore arrange to sell Christian books and preach to the crowds at this time. In July, 1948, they met with opposition, but although their books were torn up one day, they fetched fresh supplies and were not deterred.

During recent years open-air preaching has not been possible in Calcutta because of political unrest. Recently, however, regular open-air meetings have been held in the compound of Carey Baptist Church, Bow Bazar. The church holds services in English and Hindi and is situated near to the centre of Calcutta. This preaching attracts many non-Christians who pass the church on their way home from work. A number of Hindus attend the Hindi services and some have been baptized, while inquirers of many different races are to be found at the English services.

WHEN we think about the witness of our Baptist churches we must never forget

the unseen yet powerful witness of the hundreds of Christians in their everyday lives. Many Christians, both men and women, teach in Hindi schools, and college professors, government officials, business men, doctors, nurses and many others influence others for good and demonstrate the power of the Holy Spirit. The pastor of one Bengali church in Calcutta is a business man who recently took a month's leave of absence from work in order to supervise the extensive repairs which were being done to his church. Another Bengali pastor has worked hard in recent years to help in the restoration of the Entally Girls' School and compound which was devastated by military occupation. Some years ago a Bengali Christian man in Calcutta devoted his time to visiting patients in the hospitals, relying on the gifts of friends for his support. This is a truly Indian way of service which appeals very much to Indian Christians.

A few months ago, when the Council of Calcutta and Suburban Baptist Union met for a committee meeting, the members were asked if they would mind postponing the meeting for half an hour so that a baptism could take place. Gladly the members gathered near to the tank of the Entally Girls' School. The young man wishing to be baptized was a Bengali soldier. He had met Christians in the army and had become convinced of the truth of Christianity and so was baptized.

Thus is the Church maintaining its witness in Calcutta, and there are being added to its numbers "such as should be saved."

Four Shantung Deacons

By J. S. HARRIS

THE B.M.S. area in Shantung is divided into four Associations, with a "special" one for the provincial capital. Each Association consists of a number of circuits, and each circuit normally invites and supports a trained pastor. The annual church assembly for the whole area makes the actual appointments of pastors, usually confirming the invitations of the circuits. These pastors depend to a considerable extent upon the voluntary help given by two general deacons in each circuit. Here are brief accounts of four of them, one from each Association, and in the more accurate Chinese order, viz :

Doong—East See—West
Nan—South Bay—North.

I

EAST. Deacon Wang has a small machine repair and bicycle shop in the city, though his home is in a country village. He believes in prayer, loves his Bible, practises tithing, and has a weekly Bible class with his fifteen workmen. Nothing delights him more than to hear of some enquirer or new convert, or of some fresh village where there are those willing to hear the Gospel. He cannot rest until he has made personal contact with such interested ones. No pastor could desire a more faithful fellow-labourer.

II

WEST: Deacon Ma is a quiet, humble small-holder, nothing special to look at, small in stature, but great in soul. I have two outstanding memories of him. One is of a week spent with his pastor and himself in a tour around the circuit. Every group of Christians was visited and as much time as possible spent with them. General conversation, hymn-singing and learning, prayer, Bible study and exposition occupied the evening hours, sometimes ending about midnight. During the days many personal visits were made, and much preaching in the open air and at markets took place. It was delightful to see the deacon's loving care for the pastor, a man of ripe experience at the mellow age of sixty-eight.

My other memory of deacon Ma concerns his faithfulness in going round the circuit to collect the members' gifts for their pastor's support. This is usually done after the wheat harvest in June and after the autumn harvests in October. I can see our devoted friend now as he hears the name of his circuit called at the Church Assembly. He rises to hand in the Chinese Bank Book, which opens like a concertina. This shows that the amount necessary to support the pastor for the following year has already been subscribed and paid

in. Would that every deacon was like Mr. Ma in such faithful service, "Not as unto men, but as unto Christ."

III

SOUTH. Deacon Chang is just another and, if possible, an even humbler small-holder. I have had more than thirty years of close fellowship with him. He must have walked thousands of miles in visits to Christians and in giving his testimony at village markets and open air meetings. Often he would start before dawn and reach the central station, twenty miles away, before noon. Carrying a few Testaments and tracts and school books, he would walk all the way back to his village, arriving long after dark. He watched over the boys and girls in the two Christian day schools, following their after careers and rejoicing most of all when some confessed Christ in baptism. No wonder this deacon's village is known by the county authorities as the *mu fan tsun* or model village in the county. When candidates for baptism are examined, nothing could exceed deacon Chang's gentle courtesy and sympathy when with smiling face he puts the question, "If accepted for church membership, are you willing to have a share in the

pastor's support?" Another proof of the grace of God in deacon Chang's heart is the truly Christlike forbearance he showed towards another who got into the position of deacon without a Divine call and became a back-slidder.

IV

NORTH: Deacon Wang was for many years a great helper in the Northern Association. My memories of him are chiefly connected with his enthusiasm as an evangelist. He would write out his texts and subjects on large sheets of paper held together on a bamboo roller. Once I arrived at his village to find him preaching single-handed in the open air on the eleventh day of the first moon. He had taken advantage of the national new year (lunar calendar) holiday, and had already preached in twenty-six villages. His excess of zeal may sometimes have led to what might have been better done by a little more discretion, but who could fail to have his heart warmed by contact with such a man!

It is for this stricken and scattered church in Shantung that we ask your earnest prayers. Not much news can be got out, but the above says a little about the grace of God in the hearts of a few of the helpers.

ACCEPTANCE of State aid for schools in the Thysville, Wathen, Kibentele area means altering much of the present way of doing things and a general re-arrangement of plans. A big building programme is being launched at Wathen and Kibentele which includes girls' schools, small teacher-training institute, new

classrooms and dormitories and carpentry school. It is hoped, too, to sink an artesian well at Wathen and so have a supply of water on the station. The pump to drive that will generate electrical current to light the houses. So we shall equip ourselves for this new day.

MARGARET K. CASEBOW



A Stream in Jamaica

Zombo Jubilee

1899–1949

By W. D. GRENFELL

IN 1898 W. Holman Bentley was on furlough. For ten years he had written to and pleaded with the Home Committee to sanction a new B.M.S. station amongst the wild, backward people living on the Zombo plateau. I believe he had a great deal to do with the letter that went to San Salvador asking the

declared that the white man's boys had poisoned the waters and had placed fetishes in the ground, and they made this a pretence for driving them away. They were surrounded by men armed with guns, cutlasses and sticks, and all the fetishes in the town were brought out by the witch doctors and the women.



Quibocolo : The Church of 40,000 Stones

staff there to send Thomas Lewis and his wife to Zombo to have a look round.

At Quibocolo they found a large population and it was clear that the district presented a fine scope for mission work. "This was just the place they were looking for." However, on the second day of their stay the Quibocolo people became greatly excited and were alarmed at their presence, and gathered in large numbers to oppose them. They

The people kept on shouting and threatening all the afternoon, and continued through the night, for the missionaries refused to go away at their bidding. Next morning they thought it the best policy to leave, and they returned to San Salvador.

But God was in this matter, too, and He opened a way, wonderfully, for these same missionaries to return. At the end of June, 1899, exactly fifty years ago, the first mission house in

Zombo—a native hut, bought in the town and erected in half an hour—was placed on the plot of ground chosen to be the site of the future mission.

FOR nearly twenty years the opposition of the people to the Gospel message was intense and solid. Driven away from the surrounding towns as they tried to preach there, fired on by native guns, sand thrown in their faces as they talked with the people, unable to get carriers to bring food and mission equipment from the coast, unable to buy food for the workmen and station children, jeered at and insulted, yet, in spite of all, the missionaries held on to their bridgehead in this stronghold of heathenism. In 1916 there were only eight members in the Quibocolo church. At the end of that year the membership was doubled. The witness of the Gospel in the lives of the missionaries and their few followers began to take effect, and since then only once has a year passed without some Zombos being added to the church. The story of mission work among the ignorant, fetish-ridden Zombos is a fascinating one. Most missionary enthusiasts have heard of the carrying of 40,000 stones for the building of the church, and the story of the burning of the fetishes. Since then there have been many events, less spectacular perhaps, but all showing the power of

the Gospel to change the hearts and lives of so many of these wild, uncouth, heathen people.

IT is with grateful hearts we record that last year was one of the best in the history of Quibocolo station. No less than 472 men and women passed through the waters of baptism, and in addition there are on our books over 2,000 enquirers. In joy we reap the seed that had been sown in tears.

This year, our Jubilee Year, we are praying for even greater blessing. Much prayer and preparation is being made to ensure its success, and the purpose of this article is to ask for your prayers on our behalf.

Our district is large, but people will come from every corner for the celebrations, some of them spending a week on the journey. A great many of our people have left us to work in Belgian Congo, but a goodly number of these folk have told us that they are returning to spend the days with us. From wherever they come, we want them to return to their own towns filled with a new enthusiasm for the Master. With us will be old and young, heathen and Christian, very poor and others comfortably off, sick and healthy, and so on. We pray that all may receive a blessing. Please join your prayers to ours.

Here is the Answer. By GODFREY ROBINSON and STEPHEN WINWARD. 3s. 6d. (Marshall Morgan & Scott.)

THE authors deal with twenty questions about Christian faith and conduct which trouble young

people and older folk, too. They do not claim to know all the answers, but they attempt to supply them, and do so successfully. This is a book which the worker among young people will find helpful in class and meeting and for placing in the hands of those who are seeking the way to Christ.

World News

Sent Away—To What?

ONE day an Indian coolie brought his little motherless daughter, aged about five, to our girls' school in Baraut for admission as a boarder. He promised to pay the school fee of Rs. 2 per month. The girl had no liking for school at first, and once she ran away to a nearby village. She was followed and brought back, and in time became one of the happiest, sunniest children in the school. She was quick to learn and eager in play. The sad day arrived when the school had to close and the girl was taken away. How will she and others who had to return to village life grow up?

MIRIAM J. LUND

Never Too Late To Mend

THE average length of life in China is thirty years. In England it is sixty years. This explains the great respect the Chinese show for the elderly. When a man lives beyond the age of seventy he is regarded as truly venerable. In our hospital in Sian we not infrequently operate upon men and women well over the age of seventy. This amazes the Chinese and emphasises the message we go to proclaim—God's love for all men, whatever their age or circumstances may be. I remember talking once to an old man of over seventy after he had successfully recovered from a very severe operation. "Yes," he said, "although I cannot read or write, I have come to learn of Jesus and believe in Him." He had listened to the preaching day by

day in the ward. Is it too much to hope that he will make the name of Jesus known in the village to which he has now returned? Pray that God will give life to this tiny seed sown in His Name.

S. L. HENDERSON SMITH

Prayers and Witness in Taiyuan

ONE night Brothers Po and Cheng found themselves in gaol on a false charge. The Christian Fellowship had a special prayer meeting about it, and two days later both were released; whereupon the Fellowship met again to give thanks. While in gaol the "brethren" preached the Gospel to the other inmates. They wrote choruses in the dust on the ground and taught them to sing. Two of the listeners were much impressed, and on their release turned up at the Gospel Hall to hear more. The Fellowship is definitely out for conversions.

NELLIE LEWIS

Changing Bolobo

THE youth of Bolobo are changing rapidly. They build in bricks and concrete, dress in sun-helmet, suit and shoes. The latest models of cycles, sewing machines and even radio are to be found in a few African homes. Their thought and conduct changes little. The witch doctor wears sun-glasses, speaks "French" and is "educated" in the eyes of his parents.

Only conversion to Christ changes men of all lands and brings them the gift of life, free from fear, super-

stition, doubt and cynicism. Though more slowly, this change has also begun at Bolobo.

J. D. VICCARS

Congo Candles

THERE is growing up in Congo a class of young men known as *Evolves*—products of modern European civilization and education. One of these addressed the following remark to a faithful devoted pastor : “ You older folk are like candles which give a small flickering light. We modern young men are like electricity, giving a brilliant steady light.” Like a flash came the answer : “ True enough, you young men are like the electric light ; but when the power is cut off, where is your brilliance ? We older folk may



Kindergarten School at Yakusu

be less bright, but when a candle is put out it can always be relighted.” How right he was, that wise old pastor, for unless we give African youth something *more* than education, their state will be, indeed, pitiful. That is why we want to train more “ candles ” such as that wise old pastor, to maintain the light of the Gospel and kindle fresh flames in the souls of men who are eager for, though ignorant of, the one True Light.

MARJORIE NEAL

C. K. P.

Just published.

1849—1949

GEORGE GRENFELL

MASTER BUILDER OF FOUNDATIONS

By H. L. HEMMENS

Author of *George Grenfell, Pioneer in Congo* ;
George Grenfell, Peace Pioneer

Prepared for use in churches, youth organisations and Sunday Schools in connection with the centenary of Grenfell's birth

40 pp. Seven illustrations

1s. 6d., Postage 1d.

CAREY KINGSGATE PRESS, LTD.
6, Southampton Row, London, W.C.I

C. K. P.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—The Middle Congo area, with stations at *Tshumbiri*, *Lukolela* and *Ntondo*, is the scene of a widespread work throughout scores of villages. Give thanks for consistent lives that testify to the indwelling power of God, and pray that back-sliders may return to the fold. Remember also, a reduced staff shouldering heavy burdens.

Second Week.—Portuguese Angola includes *San Salvador*, our oldest Congo station, *Quibocolo*, celebrating its jubilee this year, and *Bembe*. Give praise for great ingatherings of converts and church members, the addition of Portuguese Christian nationals to the staff and the consequent reopening of work long closed down.

Third Week.—*Quibocolo* rejoices in the jubilee of its formation and in the establishment of a successful teacher-

training institute for the whole area. Its students are intended for Church leadership. Pray that they may be wise to win souls and be good shepherds of the flock of God.

Fourth Week.—Work in *Delhi* calls for earnest prayer in view of changed political conditions. Pray that missionaries may be sure of the purpose of God amid the changes of the hour and find new and enlarged opportunities for proclaiming the message of life.

Fifth Week.—*Palwal* and *Baraut*, recovering from political upheavals, present great openings for evangelistic, educational and medical work. Pray for the Indian churches and their pastors, that the quality of their lives and witness may so commend the Gospel that many may be won to Christ.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund		
8th April. M. L. Roberts ..	2	0
11th , " " A Sincere Wellwisher "	3	0

12th	"	" A little more "	..	..	1	0	0
29th	"	" God's Tenth "	..	..	15	0	0
29th	"	" Anonymous "	..	..	1	0	0

Women's Fund		
23rd April. " Thanksgiving for no Deficit "	..	.. 5 0 0

MISSIONARY NOTES

Arrivals

16th April, Rev. F. S. and Mrs. Russell, from Shanghai.
20th April, Miss R. A. Steggall, from Palwal
21st April, Miss A. Wilkinson, from Yakusu.
28th April, Rev. T. C. Vicary (by air), from Berhampore, Bengal.

6th May, Rev. R. V. de C. and Mrs. Thompson and child, for Wathen.

Births

6th April, at Yakusu, to Dr. and Mrs. J. T. Gray, a son, David Ian.
27th April, at Thysville, to Rev. N. R. and Mrs. Kingston, a son, Timothy John.

Deaths

20th April, at Edinburgh, Dr. T. C. Paterson (China Mission, 1892-1928).
24th April, at Dorchester, Miss E. F. Drayson (India Mission, 1912-1942).
26th April, at Cardiff, Rev. W. W. Milne (India Mission, 1896-1927).
15th May, at Cuttack, Rev. Horace Collins of Calcutta.

Departures

14th April, Rev. J. D. and Mrs. Viccars, and two children, for Bolobo.
22nd April, Miss M. A. Fasham and Dr. Margaret Owen, for Brussels (for study).
29th April, Rev. S. B. and Mrs. Stephens, for Colombo.
4th May, Rev. W. H. Ford, for Yakusu.

Cover Picture: In an Indian Village

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone: Welbeck 1482

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.
Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

AUGUST 1949 • PRICE THREEPENCE



THE FIELD IS THE WORLD

The Missionary Herald

of the Baptist Missionary Society

From Cornwall to Congo

By J. LESLIE CHOWN

THE birth of George Grenfell at Sancreed, near Penzance, on August 21st, 1849 added much to an important year. The "hungry forties" were ending, and the discovery of gold in distant parts of the world helped to make those days a little less hard for the people.

Grenfell's parents removed to Birmingham in 1852, and young George grew up in a city which teemed with life, and which included men like Dawson, Vince, Dale, Joseph Chamberlain and Cadbury among its chief citizens. Grenfell was sent to the King Edward's School and attended the Sunday School and services of Heneage Street Baptist Church from his early years. The laying of its foundation stone by William Knibb—the liberator of the slaves in Jamaica—has a suggestive ring. Grenfell was baptized on confession of faith at the age of fifteen. While no

special incident in his life led him to this step, Grenfell's conversion was of the quiet, solid type. Though deprived of one eye early in life, Grenfell's face and personality was stamped with the "kind but searching glance" which is determined to know the truth at all costs. Retiring by nature to the point of shyness, he none the less craved for fellowship, but eschewed applause and hated publicity.

Saker and Livingstone were his heroes from boyhood, and he would discuss them with his friends when at work. He was apprenticed to a branch of the hardware trade, which included gun repairing, and he became an expert craftsman as well as a good shot.

On reaching man's estate he was tempted to settle down in business for himself, and a bright future awaited him, but he found the peace he sought when he

offered himself for missionary service, and he was admitted to Bristol College in 1873. Every nation in Europe was looking for land and markets overseas at that time, and none more so than Leopold II, the King of the Belgians. The heroic Saker had just returned from the Cameroons, and pleaded in vain for the British Government to adopt the country in which he had wrought so well. Grenfell went back with him in 1874, and thus began a life of missionary labour extending over more than thirty years in Africa, punctuated by five short furloughs. He lost his first wife and child within a twelvemonth, and none suffered more than he in the service of the Gospel. But he never once complained nor lost his vision, which was to see a chain of mission stations across Africa from the west, until a link was forged with those of the Church Missionary Society in Uganda.

IN 1877 the B.M.S. Committee took up the challenge of "Africa for Christ" and asked Grenfell and Comber to spy out the land. Both felt that if the then "dark continent" was to be evangelised the Congo must form the way. Roads and rail-

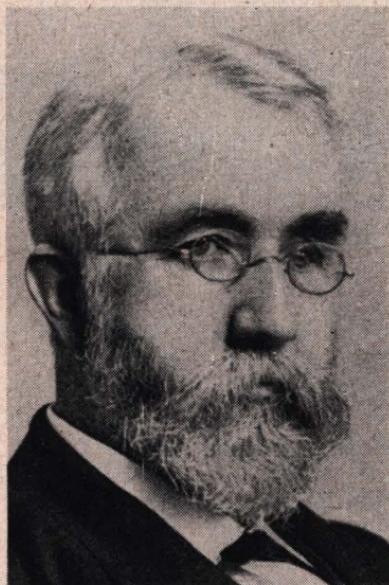
ways were non-existent; planes and petrol undreamt of.

A first attempt was made to reach the hinterland by the south bank, but tribal hostility barred the path and Comber barely escaped with his life. The north shore was no better. Everywhere they went they found the white man associated in the minds of the inhabitants with the unspeakable horrors of the slave trade.

A steamer was essential, and the generosity of Robert Arthington provided the *Peace*, which was built on the Thames in 1882 under Grenfell's supervision, and later exhibited by the walls of the House of Commons. Returning to Congo, Grenfell found the missionary staff reduced by tragic losses, and both the engineers had died of fever on their journey

up country. Then it was that his skill and energy came to the rescue.

With a group of native boys, he put the *Peace* together, and great was the thrill when she glided into the river to the cry of "She lives, master! She lives!" In the next two years Grenfell made five voyages up the Congo and its main tributaries, speaking of Christ and drawing charts which are still the guides of all subsequent travellers. He



George Grenfell



Grenfell's birthplace at Sancreed to which a memorial plaque is to be fixed.

felt that piecemeal missionary work was of little value, and costly both in men and money. Grenfell sought to place the B.M.S. stations at strategic points, which allowed scope for each, but so that they could be kept in touch with one another through the steamer. He himself settled at Bolobo in 1889, and helped to change one of the darkest districts into an oasis of fruitful work. On his return to England in 1887 he was awarded the Gold Medal of the Royal Geographical Society, and was later given a high decoration by Leopold II, who spoke most cordially of his work.

Grenfell's methods were intensive. He saw that with the abolition even of slavery, cannibalism and tribal warfare, a great vacuum would be created in the life of the African peoples, which could only be filled through the

preaching of the Gospel and the training of their children for every good word and work. Our mission stations became hives of industry, and Grenfell early realised that it was only by educating native preachers and workers that Africa could be won for Christ.

His last years were sad ones. Family losses and those of beloved colleagues weighed heavily on Grenfell's heart. The coming of the motor car in the nineties created an insatiable demand for rubber, and this was supplied under the royal regime by the cruel exploitation of the inhabitants. Grenfell did not live to see many of his recommendations to the Belgian authorities put into effect, but he passed away, quietly and heroically, at Yalembo in 1906, after lighting a lamp in the heart of Africa which will never go out.

This Centenary Business

By J. B. MIDDLEBROOK, M.A.

IF we are asked, "Why look back to the past so much in B.M.S.?" our reply is to invite the questioner to give a little attention to the eleventh chapter of the Letter to the Hebrews. The justification of our celebration of the centenary of George Grenfell, for example, is to be found in that glorious roll of honour of the heroes and heroines of the faith. This faith, without which it is impossible to please God, has three distinguishing marks, all of which are outstandingly found in George Grenfell.

THE LURE OF THE UNKNOWN

In the first place there is *the response, at the call of God, to the lure of the unknown.*

Abraham went out to strange lands and to stranger scenes not knowing whither he went. George Grenfell made five extensive exploratory voyages in the *Peace* between October, 1884, and December, 1886, covering 15,000 miles. The River Congo with its tributaries, larger and smaller, and its floating islands, cataracts and currents, had never been previously charted. Then, too, the sufferings summarised so briefly in Hebrews xi, 33-37, had their parallel in the hostility and poisoned arrows of the natives and the anger of the terrible and ruthless slave-traders. It is worth remembering, too, that Grenfell's charts are still in use; his work was accurate as well as dedicated.

DIVINE STRATEGY

THEN in the second place there is *the working out of a Divine strategy.*

The eleventh chapter of Hebrews tells of a world "fashioned" by the word of God and of a city with foundations whose builder and maker is God. The words used here are practical words and they describe a definite practical purpose. These heroes of the faith were not idealists merely. It was by hard clear thinking and the employment of busy skilful hands that they won their record (Hebrews xi, 2), Grenfell, too, was a strategist. These voyages of his were not pleasure cruises with games on deck and trivial amusements in the saloon. They belonged to a master scheme whereby ten mission stations could be planted between Stanley Pool and Stanley Falls at an average of 100 miles apart in the most populous areas and on sites convenient for the *Peace*.

A SHINING HOPE

THIRDLY, there is a *shining hope of future blessing.*

Abraham is said to have sojourned in the land of promise (Hebrews xi, 9), and other heroes are described as "not having received the promises but having seen them afar off" (Hebrews xi, 13). So with Grenfell the pioneer. It was not for him to see the

modern developments of B.M.S. work in Congo, although such notable names as Bolobo, Upoto, Yakusu and Yalembo came into currency bearing his stamp. Each generation, however hard it works and however faithfully, leaves the major task of total evangelisation unfulfilled. Without succeeding generations to take up the work their failing hands let fall, the well-loved objective will never be

achieved. Grenfell and his colleagues therefore call our own generation to build upon the earlier foundations, to work out further the original strategy, to supply the manpower envisaged in the very first choice of sites. Grenfell being dead yet speaketh (*Hebrews xi, 4*) and accepting the reproach of Christ (*Hebrews xi, 26*) ; he is an example and a challenge to us all.

Grenfell and the “Peace”

By ALFRED STONELAKE

Mr. Stonelake was attached to the Congo Mission from 1900-1933. He had many intimate associations with Grenfell, particularly at Kinshasa and Bolobo, and on the “Peace.”

THE story of Grenfell and the *Peace* is a veritable romance. Born of his experience in Cameroons, Grenfell planned for a twin-screw steamer so shallow that the propellers had to work in half-tunnels, and so light that a “tubulous” boiler had to be designed, the first of the kind ; so unusual that in September, 1882, the Chief Constructor and a Lord of the Admiralty attended her trial trip on the Thames and expressed their admiration.

In Congo, what Stanley thought impossible, Grenfell accomplished. Three relays of natives carried the 800 component parts overland to Stanley Pool, and only two loads were lost.

Two engineers and a missionary were sent to rebuild the steamer, but all died *en route*. Later, an engineer intending to run the *Peace* died *en route* at

Wathen. Grenfell was so distressed by these tragic losses that he decided, with the aid of eight natives, to reconstruct the *Peace* himself. This was done in twelve weeks. He declared that the *Peace* was “prayed” together. Then he trained a crew to run the steamer.

A joint letter from Comber and Grenfell, written after their first trip, says, “Having been built and launched, having made her trial trips and run a journey of 1,200 miles, all within a few days more than four months, has not left much time for letter-writing.” Verily not !

The need for the *Peace* was self-evident. Mission station sites in the most advantageous places could only be selected when the population was known and the riverain people accustomed to the presence of white people. Four

such B.M.S. stations were settled in six years through the use of the *Peace*. The places visited along the thousand miles of Congo's navigable water-way on the upper river and its six important tributaries reveal the thoroughness of Grenfell's work. For this purpose he made an accurate chart on a scale of one mile to an inch, which has long been copied and used by other steamers.

BEWEEN October, 1884, and December, 1886, 15,000 miles were covered in five trips. On the first voyage to the Stanley Falls district, during twenty-four hours' steaming, twenty-seven burning villages were seen, the work of Arab slave raiders under Tippoo Tib. It was estimated that 10,000 persons were killed, captured or compelled to flee.

None of these trips resembled picnics. Marks of hippo teeth on the steel plates, the lifting clear in the air of the stern of its lighter, *Plym*, the drenching of the captain's clothes from the splashing of hippos, told their own tale. Crocodiles sometimes tried to dispute the passage of the steamer. Poisoned arrows were not always stopped by the *Peace*'s arrow guards, but were known to penetrate the awning boards, or rattle among the galley's pots and pans. The arrow guards eventually made a pen for the writer's fowls.

The *Peace* was once attacked by fifty canoes; twice more the enemy was discomfited and fled in a panic before the terrifying blasts of the steamer's whistles.

Other dangers called for watchful care. Many of the 4,000 islands which furnish 21,000 miles



The "Peace"

of bank are covered with overhanging trees. Undermined by strong currents they sometimes fell under water and became dangerous snags. Striking submerged sandbanks would hinder the steamer's progress perhaps half an hour, perhaps a day or more. Isolated reefs of sunken rocks in quiet water were very real dangers.

Within a few minutes of striking rocks up the Mobangi, the deck of the *Peace* was level with the river. Just above Stanley Pool matters were even worse on one occasion, because Grenfell was in fever and a tornado was brewing.

During one of these pioneer journeys they ran short of engine oil. The last tin of butter was used on the machinery. Mrs. Grenfell cut up some of her dresses, with which to buy food from natives for the crew. Arriving at Stanley Pool they learnt of the disastrous fire at the old mission station on June 25th, 1886, which destroyed all their urgently needed supplies.

In 1890 the State commanded the *Peace* for a punitive expedition, a really heart-break-



The lot of the pioneer missionary is hard. Here are pictures associated with Grenfell. Top : Grenfell and his carriers ready to go



to San Salvador in 1878. Centre : Grenfell's first house at Bolobo. Bottom : Grenfell's last house at Yalembo.



ing experience for the Mission, especially for those stations so dependent on the *Peace* for supplies.

In 1904 one of the cylinder covers was smashed beyond repair. A wooden cover was made, which enabled another 2,000 miles of the journey to be completed, an astonishing engineering feat.

THE work of the *Peace* was by no means confined to exploration, or the establishment and maintenance of mission stations. Its capacity was often taxed to the utmost when carrying missionaries of our own and sister missions to and from their stations, especially in cases of serious illness. The *Peace* was also much used in evangelistic work. Likewise, as opportunity offered whilst the steamer was running, a school for the crew would be conducted by the captain's wife. In the evening a service would be held, several of the crew participating. It was

noticed that the Christians were the best mechanics, lived cleanest lives, and exercised the greatest influence.

At the time of the Congo General Conference in January, 1906, at Kinshasa, we saw the *Peace*, very heavily laden, towing also three burdened canoes and two equally weighted boats, creep cautiously away from the beach into the strong current. The load consisted of the building material of Grenfell's new Yalembo house, tent and camping gear, brass wire and bales of cloth for wages and barter, and firewood in every available space. It made the heart ache to think that this should be the anxious and uncomfortable lot of our veteran leader during his 900 miles' trip to Yalembo.

Five more months and he was not, for God had called him home on July 1st, 1906. The *Peace* did not long outlive him. Both had a unique career, worthy of lasting remembrance.

I Remember Reminiscences of Grenfell

By WILLIAM MILLMAN

Mr. Millman was a missionary in Congo from 1897 to 1938. His first two years were spent at Upoto and he was then transferred to the new station at Yakusu, which he saw grow in all directions.

IFIRST met Grenfell in 1897 at Bolobo on my way up river. He was then acknowledged by missionaries and administrators alike to have the fullest and most up-to-date knowledge of things African, but what most impressed me as a young missionary was his Christian gentlemanliness and his readiness to put all his knowledge

and experience at the service of others.

In 1899 he came to Yakusu and stayed with us a few days on his way eastwards. He was anxious to see Christian missions established right across the continent.

With his Congo boys and Mr. Stapleton he set out by canoe up

the Lindi, which joins the Congo just above Yakusu. On the afternoon of the first day they reached the rapids. They dragged their equipment overland round these obstacles, and then went on to the next rapids, where they repeated the process. In about a week they reached territory where Arabs were planning a revolt against the government, and had to turn back.

Grenfell then decided to try another river, the Aruwimi, a hundred miles down river from Yakusu. Before leaving he gave me a few curios he had picked up on his trip. One was an iron claw which a Belgian official at Yangene had given him. It was a ghastly sort of weapon seized from a member of the feared "leopard" society. Thirty years later, when I was in England, I received a letter from Mrs. Wilkerson which said, "I wish you could have been with us this Sunday at Yangene. Fifty people were baptized early in the morning, more than 1,000 attended the service, and there were more than 200 at the communion service." And early this year Dr. Carrington wrote from the same place describing another communion service in which 700 took part.

How *Talatala* (Grenfell's Congo name) would have rejoiced !

IN 1905 Mr. and Mrs. Stapleton returned to England and Grenfell went down river to a conference at Léopoldville. He had asked the government to grant us sites for mission stations at Banyala and Yambuya on the Aruwimi, and at Yalemba a few miles above the confluence of that river with the Congo. But

the Belgian authorities refused to grant locations so far away from the main river, saying that they could not be responsible for the safety of missionaries so far off.

Grenfell wanted to arrange for the permanent occupation of Yalemba before returning to Bolobo. He discussed the matter with the Yakusu missionaries and it was decided that one of them would go to Yalemba, and they left the choice with him. I think he decided to take Osborne Kempton, but he had been impressed by the growing claims of the Yakusu area and hesitated to weaken the staff there.

It was then my turn to go on itineration and I planned a journey northward up the Lindi, across to the Aruwimi at Banalya, and to descend that river to the Congo, and then up to Yalemba. I sent word to Grenfell asking him if it would be convenient to let the *Peace* meet me at Yambuya in a fortnight. The British Consul at Stanleyville accompanied me and we reached Yambuya three days before the date I had given Grenfell. We decided to go downstream in a canoe on the third day, and while we were packing our things the *Peace* came into view. There appeared to be no white man on board. When she reached the bank Baluti came ashore with a note, and we learned to our consternation that Grenfell was at Basoko in the care of the government doctor.

The boys told us the rest. Hurriedly we got our things aboard and reached Basoko the next afternoon. The doctor said that Grenfell had been very ill, but the haematuria had passed



The Forest Grenfell Knew.

and there was reasonable hope that he would recover. The boys had also sent a letter to the Yakusu missionaries and Kempton had arrived by canoe at Basoko. Two days of happy communion with our leader followed. After that the doctor looked anxious and came in oftener. On the Friday Grenfell spoke but little. On the Saturday he was obviously failing. At about one o'clock on Sunday morning, July 1st, his

valiant spirit took its homeward flight.

Grenfell was reticent about his private life, but the rich fruits of his long experience were ours for the asking. He showed me how to use his surveying instruments, to make and burn tiles and to lay a good foundation for our new church at Yakusu. He was a true pioneer and a foundation-layer of that building, the corner stone of which is Christ.

George Grenfell: The Man I Knew

By W. R. KIRBY

Mr. Kirby was a member of the Congo Mission staff from 1901-1922. After that he served for ten years as General Secretary of the Christian Literature Society for India and Africa. Then, until his retirement in 1944, he was in the home ministry.

AMONG the joys of missionary life in Congo in Grenfell's day were the intimacies of those who lived and worked together. There was a freedom of action and a quietness of purpose which had an old-world flavour not easily forgotten.

This was the impression I had when in 1901 I steamed up the Congo for the first time aboard the *Goodwill*. There were three of us new to Congo on the boat, and as we neared Bolobo beach under a perfect moonlit sky, we caught sight of a figure pointed out to us as *Talatala*, the native name given to Grenfell. Going ashore we were welcomed by the Bolobo staff, but the great thrill came when my hand was clasped by Grenfell, the man of whom I had heard so much. Spotlessly

dressed, with kindly smile and a gracious word of welcome, he greeted me as a new recruit.

This first impression of the man never left me. He was always the same. Keen in his appreciations, generous in his judgments, resolute in his hatred of injustice either to black or white, modest in his summing up of his long years of service, he was a great Christian and a lovable friend.

He was a well-read man, always ready to give information. But it was necessary to ask questions to get some of the wealth of his knowledge. I stood by his side in Bolobo village as he told the story of the beginning of the work there. The scenes of horror and bloodshed which he and others were unable to stop ! He pointed out the fetish pole, then

standing near the centre of the village, where women were killed before his eyes, and as he spoke I could almost feel the heartache in his voice.

The journey up river of nearly three weeks was made in his company. The *Peace* and *Good-will* were made fast abreast for the journey. At the forest side or in the village where we stopped at night to cut and load firewood for the boats *Talatala* was always the centre of interest to the natives. He was their "chief," a trusted friend, a willing helper in all their troubles. The most interesting part of the days was when we sat after the evening meal and confidences were exchanged and hopes expressed. I have never forgotten what he said after one such talk in regard to inexperience. "Keep your eyes open, your ears alert, and when you know, go ahead and do your best. You will not go far wrong." It was the word of a kind, wise man, speaking out of a wide experience of life.

A FEW years later we entertained him and his wife at Upoto. He was appreciative of everything done for him. He was suffering much from bodily weakness, and when he had an "egg-flip" made for him now and again, he would say to his wife, "My dear, if I stay here much longer I shall be spoilt." It was at this time that I went inland with him on a short tour among the Ngombe tribe behind Upoto where an early colleague, Harry White, had had trying experiences. As we walked along the narrow forest paths, he spoke of these things and of his own experiences, and a new zest was

given to life, for the romance of missionary work was opened up to us.

During his brief stay there were few quiet moments for him. Officials and native chiefs were alike welcomed, and each had a gracious reception. Chiefs came "to look at him," and their delight knew no bounds when he said quietly, "Let me see, your name is so and so, isn't it?" Hand went to mouth and fingers snapped and, as they looked at each other in astonishment that he should remember their names, they exclaimed, "Truly he never forgets his friends." He never did, for though he was not a great linguist, he rarely failed to convey to his natives his affection and solicitude.

HIS death near Yalembo was a great shock to his colleagues and the natives. I was appointed to the work at Yalembo and, towards the end of 1906, my wife and I landed there unknown and unknowing. We soon found out the hold Grenfell had upon the people. In the country far inland on the south bank of the Congo from Yalembo I had evidence of his influence among natives who had never seen him. I went on my first itineration to find where the people lived. Passing through unknown country and resting on a hill-top, my boys heard a drum message warning us that if we came further we should be killed. I had gone into the unknown before at Upoto with Kenred Smith and so did not take much notice of the threat. With my boy, Motala, followed at a distance by my carriers, I went down into the valley and began to climb the opposite hill. Sud-

denly I was confronted for the first time in my life by a line of wild men, armed with spears and knives, led by the chief who shouted to me to stop. Shaking their spears in a frenzy, it was evident they meant business. Motala called out, *Mundele na ngai ajali ndeko n Talatala*—“My white man is a friend of Grenfell.” The chief came forward and they began a palaver. Before long I was surrounded by a crowd who had heard of Grenfell as a friend of the people. Their menaces were changed to greetings of goodwill.

IT was Grenfell’s name that brought men and boys to Yalembo to help build the station. When later, knowing the language, we went on long itinera-

tions, his name opened up the way. Among the legends to be told to children’s children will be one of a white man who came with a band of faithful boys, to speak of “another country where the Father of all dwells,” whom he loved and served. They will speak of his gentleness and kindly ways, and his boys will recount the story of his many travels up and down the Congo and into its forests. In the hearts of many who knew him there linger fragrant memories of a faithful friend and a valiant servant of Christ.

I sometimes wonder if we have made enough of George Grenfell as one of the great missionary leaders and explorers in Central Africa. His life should touch the imagination of old and young in these stirring days.

My Contacts with Grenfell

By J. A. CLARK

Mr. Clark joined the Congo staff in 1889 and, after serving seven years at Lukolela, he was transferred to Bolobo, where he remained until his retirement in 1931.

MY contacts with Grenfell extended over seventeen years and are among the happiest memories of my missionary life. During my early years at Lukolela from 1889 to 1896 I met him when he called at the station on his journeys up and down the Congo in the *Peace*. My contacts were more frequent and prolonged at Bolobo where he lived in the intervals between the three annual river journeys. Grenfell was not a great linguist, for apparently he found the acquisition of the native

language an insuperable difficulty. This largely circumscribed his energies while on the station. He regarded himself as a pioneer and was proud to be used in making openings for others. A more modest and unassuming man it would be difficult to meet. He had an innate courtesy which led him to pay the greatest deference to opinions expressed by younger men who, in their turn, looked up to him as authority and leader. He was greatly appreciated by state officials. His life, more than

his speech, told among the natives who regarded him with awe and affection. This was especially true of his steamer lads, who cherished the affection of sons for a father.

One happy event occurred at Bolobo on October 8th, 1903, when Mr. and Mrs. Grenfell celebrated their silver wedding anniversary. His colleagues seized the occasion to express their esteem by presenting them with a silver teapot.

I had the privilege of attending the United Missionary Conference at Kinshasa in January, 1906, during which news of the death of Holman Bentley, while he was on furlough, reached us. A memorial service was conducted by Grenfell, Bentley's oldest comrade and friend. Several brief addresses were given and, with obvious emotion, Grenfell voiced his own faith and vision. He reminded his hearers that most of his missionary contemporaries had died and that the "other side" was the homeland of his

heart. He often felt lonely and saddened by the heavy losses in men and women. But this had its compensations in a closer communion with the eternal God. He paid a notable tribute to Bentley which moved all his hearers.

While this Conference was in progress a train with eight heavily laden trucks arrived at the B.M.S. siding at Kinshasa. They contained the parts of the s.s. *Endeavour*, a bigger mission steamer whose cost was mostly borne by C.E. Societies. Grenfell watched their arrival and hoped he might travel in the new boat when it was re-assembled. This, however, was denied him. Instead he journeyed for the last time up-river in the *Peace* with other boats in tow, all heavily laden with material for the projected new station at Yalembo.

His last words at Yalembo were whispered from his sick-bed, "Jesus is mine! God is mine!" It was in that assurance that he lived and died.

GRENFELL CELEBRATIONS LITERATURE

George Grenfell : Master Builder of Foundations. H. L. HEMMENS. Specially written for the centenary. Seven pages of illustrations. 1s. 6d. (postage 2d.).

George Grenfell : Peace Pioneer. H. L. HEMMENS. A somewhat fuller treatment. 2s. (postage 2d.).

Four Lessons on George Grenfell. W. W. BOTTOMS. For Sunday School teachers, leaders and members of Youth organisations and others. 3d. (postage 1d.).

Obtainable from the Carey Kingsgate Press, 6, Southampton Row, London, W.C.I.

GRENFELL CELEBRATIONS

SATURDAY, AUGUST 20TH, AT SANCREED AND PENZANCE. Afternoon. Unveiling of memorial plaque at Ennis Cottage, Grenfell's birthplace, followed by Service in Sancreed Methodist Church, conducted by Rev. H. R. Williamson, M.A., B.D., D.Lit. Evening Public Meeting in Penzance Baptist Church. Chairman : Rev. T. J. Whitman. Speakers : Mr. H. C. Janes, F.R.G.S., and Mr. H. L. Hemmens.

SUNDAY, AUGUST 21ST.—Special Services in Cornish pulpits.

MONDAY, AUGUST 22ND, IN CAMDEN ROAD CHURCH, LONDON. United Public Meeting. Chairman : Mr. H. C. Janes, F.R.G.S.

MONDAY, SEPTEMBER 26TH, IN BIRMINGHAM TOWN HALL. Grenfell Rally.

MONDAY, OCTOBER 3RD, IN BROADMEAD CHAPEL. United Rally.

IT IS HOPED that ministers and lay preachers, wherever they may be preaching on August 21st, will speak about Grenfell, and that Sunday School teachers and Youth leaders will use opportunities for telling his story.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—North India. Pray for church and evangelistic work at *Agra*, and for district work, work among women and girls and the hospital at *Bhiwani*, that in every way the Gospel may be ministered to body, mind and spirit.

Second Week.—Pray for stations in Bihar—*Patna* and *Dinapur*, *Monghyr* and *Gaya*—with work among students, women and girls in schools, lepers, and the people in city and village, that the seed sown may bring an abundant harvest to the glory of God.

Third Week.—George Grenfell Cen-

tenary. Give thanks for the pioneer and pray for the present missionaries who follow in his steps. Give thanks also for the prosperous work in the *Lushai Hills*, and pray for missionaries, Indian workers and church members in greatly changed conditions.

Fourth Week.—Missionaries in India on *special appointments*, including work among Europeans, schools for Anglo-Indian children, the United Christian Medical College at *Vellore*, and probationer missionaries engaged in language study; that they may know the abiding presence of Christ.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund: M. M. M., £1 5s.; "One who owes so much to the B.M.S.," £1; "My first Pension money" (Prov. iii, 9), and a Thank-offering, £1 10s.; A *Baptist Times* reader, 10s.; "Rosedene, E.H.," £1.

Medical Fund: L. M. E., Southmead, Bristol, £5.

Legacies

The following Legacies have been gratefully received in recent months:

	£ s. d.
April 8th. Mr. H. J. Hunt	27 6 4
Mr. A. Southwell	20 0 0
Miss E. A. Simpson	126 10 3
Miss M. Bliss	20 0 0
Mr. E. C. Smith..	50 0 0

	£ s. d.
April 25th. Mr. C. Rose Arthur : General Work ..	100 15 11
Medical Work ..	100 15 11
May 4th. Mr. E. J. Bromley ..	463 15 6
Miss G. W. Gibson (<i>Medi- cal Work</i>) ..	4 11 6
5th. Miss S. Wright ..	1,000 0 0
7th. Capt. Rattray (<i>Medical Missions in Africa</i>) ..	100 0 0
8th. Mrs. E. G. Ritchie ..	500 0 0
9th. Miss H. Falkner ..	10 0 0
Miss A. Greenwood ..	200 0 0
11th. Mr. E. J. Bromley ..	21 17 6
12th. Mr. J. Jones ..	180 0 0
Miss E. Roberts ..	91 8 0
14th. Rev. T. S. Campbell ..	134 17 7
26th. Mr. G. W. Neal ..	15 0 0
28th. Mr. J. Steele ..	50 0 0
June 3rd. Mr. G. A. Gunliffe (<i>Medical Work</i>) ..	25 0 0
8th. Mr. L. H. Buckingham ..	1,000 0 0
9th. Mr. T. G. Cook ..	3,866 2 5
10th. Miss E. A. Simpson ..	3,744 2 0

MISSIONARY NOTES

Arrivals

16th May, Miss E. S. A. Wheal, from China.
21st May, Mrs. H. T. Bamfield, from Cuttack.
13th June, Rev. T. W. Allen, from Tsingtao; Rev. A. K. and Mrs. Bryan, from Sian; and Dr. W. S. Flowers, from Shanghai.

Departures

18th May, Miss H. Walley, for Bhiwani (by air).
25th May, Miss M. M. Clark and Miss E. G. Handley, for Brussels (for study).
3rd June, Miss P. H. Jessop, from Lisbon, for Bembe.
9th June, Dr. G. H. C. Angus, for Serampore (by air).

Cover Picture: A Scene Grenfell often saw

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

SEPTEMBER 1949 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Ten Weeks in Jamaica

By E. ANSTIE BOMPAS

MARCH 29TH, 1949, will ever remain a red-letter day in our memories, because at day-break my wife and I caught our first glimpse of Jamaica. As we sailed along the coast and the morning mists lifted, the view became increasingly beautiful.

This was the land to which we were privileged to come as the messengers of the B.M.S., to share with the Jamaica Baptist Union in its centenary gatherings, to have conference with the leaders about their work, and to see as much as possible of Baptist church life throughout the island.

When our ship slipped quietly to its berth at the wharfside, the President and Tutor of Calabar College—the Rev. Keith Tucker, M.A., and the Rev. D. W. F. Jolleyman, M.A.—could be easily distinguished waiting to give us the earliest possible welcome.

FROM the moment we stepped ashore until we left Jamaica on June 7th, we were made aware of the great admiration and love of the Jamaicans for the missionary society that has played so vital a part in the history of the island for 135 years.

Calabar, that was to be our home for the first part of our visit and our headquarters throughout our stay in the island, is the Baptist centre best known to British Baptists because ever since the Jamaican Baptists resolved to become self-supporting and independent in 1842, the B.M.S. has made the work of training the Jamaican pastors its chief responsibility. Calabar has had a wonderful history and its high tradition is being maintained by the present band of students under the efficient leadership of Mr. Tucker and Mr.

Jelleymen. With the growth of education in the island it is only natural that the entrance examination is being stiffened and the academic side of the course raised. At the same time it is recognised that the essential training of the college is to lead the students to a fuller knowledge of the things of God and to a richer experience in their own spiritual life.

It was a privilege to attend prayers in the college chapel and to meet the students in the sermon class and for conferences. We were present at the farewell gathering when two students—brothers—were leaving to take charge of circuits. Through the doors of the college men have been going forth through long years to become pastors of churches throughout the island, to cross the seas to other West Indian islands, and to minister to Baptist churches in Latin America.

In the same compound as the college is the Calabar High School, where hundreds of boys have been prepared for the battle of life. From those classrooms boys have gone out into every walk of life, and before leaving, many of them have accepted Christ and some have confessed their faith by passing through the baptismal waters in the college chapel.

THE Centenary Celebrations were held in Kingston, and the closing missionary session was a remarkable occasion when the great Queen Street Church was crowded. During the evening men and women rose to testify to their acceptance of the Lord Jesus Christ as Saviour, or to

the rededication of their lives to Him.

We then set out to see all that was possible of our Baptist work. We travelled nearly 2,500 miles to visit every part of the island. Always our journeys were undertaken that we might meet our Baptist brothers and sisters.

We have seen every aspect of life and every form of home, from the King's House to the tiny tragic single room that is the entire home for a family. No one can see so much of the many aspects of life without being conscious of the many problems that confront our friends in this lovely island. For many thousands the everyday need of food and water is a paramount problem—especially in a dry season when every drop of water may have to be brought any distance up to four and a half miles.

The economic problem is very apparent, and if less conspicuous, still more difficult to solve is the moral problem, but the supreme need of Jamaica lies deeper still—it is the hunger of the soul—a need that Christ alone can meet.

IN addition to many conferences and committees we spoke in more than eighty Baptist churches and class houses and in at least twenty Baptist day schools. We visited large churches crowded to capacity, smaller churches with more normal congregations, and small meetings in simple meeting houses. We met in buildings well cared for or restored after hurricane or storm damage, and in others still showing the destruction the storm had wrought. We saw buildings in every stage of construction or repair where the



A meeting in East Queen Street Church, Kingston, Jamaica, in support of Calabar College. Lady Higgins, wife of the Governor of Jamaica is in the chair, and others on the platform include the Rev. and Mrs. F. Cowell Lloyd, Sister Tuckett, the Rev. W. J. N. Clarke, Dr. Stephenson, the Rev. A. E. Brown, the Rev. Walter Foster, and the Rev. and Mrs. Keith Tucker

work was being heroically undertaken by free labour.

Our great concern was to bring to all these people, both men and women and boys and girls, a living message from the living Lord, and it was a joy to witness the response as we saw old and young alike accepting Christ as Saviour, whilst others who had wandered and become backsliders were restored, and Christians who had stood aside from church membership came forward to unite with God's people.

We have returned assured that a new chapter of Baptist history in Jamaica is being written. There is a spirit of expectancy in many quarters. In Calabar College and High School, in the churches and day schools throughout the island, it is like the dawn of a new day. Our Baptist brethren and sisters believe that God is in their midst, that the Gospel committed to them is a living Word able to transform the lives of old and young, and that the future is bright with the promises of God.

Among China's Border Tribes

By E. G. T. and EDNA M. MADGE

The B.M.S. has entered a new field in China in association with the Church of Christ in China. Mr. and Mrs. Madge have recently joined the staff, and this article describes their early experiences and hopes. Mr. Madge has written the first part and Mrs. Madge the second.

I

YOU will find it hard to trace Sichang on the map, but its position is 27.50 N. 102.15 E. in the head-waters of the Yangtse, on a tributary called the Anning, in one of the north-south valleys formed by the south-turning spurs of the Himalayas which form the background of Burma. To the west is Tibet, to the south-west is India, and to the south are Yunnan province and Burma. This field was formerly occupied by the Northern American Baptists, and when the Church of Christ in China began work here a few years ago, its representatives found only one Christian family. The present staff includes a few Chinese missionaries, Mr. and Mrs. Up-

church and us. The opportunities are great, and many doors are open.

Our house has two large rooms, one of which has to do for sitting-room and study, looking out on a big garden, and a kitchen. We share the house with Mr. and Mrs. Upchurch. So far we have been eating one meal a day with our Chinese colleagues and the others with the Upchurches. It has been difficult to get the house arranged, but we are gradually acquiring more furniture. Crockery is our biggest need, and we are glad we brought plastic cups and other utensils with us. Our cat is an essential member of the household, for when we arrived the house was plagued with rats.

Our first task is to build a strong church in Sichang, the central city of our area. The present membership is almost entirely Chinese, but the only final way of evangelising the primitive Nosu tribe is through the Chinese of this and other cities in the area. The Chinese membership is now over fifty, twenty-two having been added by bap-



Border Tribes Mission, China, with the Rev. and Mrs. W. S. Upchurch and missionaries of the China Inland Mission and the Canadian B.M.S.

tism on Christmas Day. These included two Nosu men who have spent most of their lives in Chinese cities, speak and read Chinese and are teachers in Chinese schools. They still retain their love for their own people, and their hope is to return to them as teachers and preachers. They are the first two Nosu who have been won in the Sichang area, and in face of their own expressed belief that God is calling them to go back to their own people, we are doing our best to help them on.

Another humdrum task to be done before we can really begin the Nosu work is that of learning the language. No primers exist, and no one has really tackled the job yet. We have begun to learn to speak the language and to tackle the much bigger task of investigating the grammar and written language.

II

I SPEND the mornings at the dispensary run by the Border Mission with the help of the



Border Tribes Mission : A Chief and his Bodyguard

local health administration, the head of which is a former B.M.S. Chinese doctor from Shantung. I also help with classes for the nurses. The standards are very low, but already my being in the hospital is being used for witness to Christ and His love to men. I oversee the Baby Welfare Clinic from which milk is served to over fifty children each evening. I also go once a week to see sick children. We usually make time during the clinic to gather children and mothers to sing choruses.

Two women's meetings are held each week. We knock on the doors on the way to church and invite the women to come. This is slow, uphill work, for the women are ignorant and very superstitious. A women's Christian Endeavour meeting is held on Sunday afternoons. This is for church members, and it gives us opportunities to get to know each other and to help us to grow into stronger Christians. The women's work is under-developed, and we should appreciate your prayers for it.

B.M.S.

AUTUMN PUBLIC MEETING

WESTMINSTER CHAPEL, S.W.I

TUESDAY, 20th SEPTEMBER, 1949

7.0 p.m.

The High School in India

By HILDA PORTEOUS

IT is really a misnomer. At home when we speak of a high school or public school for girls we picture such places as Clifton or Cheltenham or Roedean or St. Margaret's. But in India "Primary," "Middle," or "High" refers to the standard only and has no social significance whatsoever.

The B.M.S. Girls' School in Delhi, now known as the Gange High School, was originally a primary school ("Junior" in Britain) with, by Indian reckoning, Classes 1 to 5. Then it was decided by the Government medical authorities that if girls wished to train as nurses they must have passed the eighth class, and as many girls wanted to do this, the necessary classes were added and the school became a "Middle" school ("Senior" here). And such it was when I joined the staff in 1912. But for these extra classes we needed somewhat more highly qualified teachers. We had three girls at that time capable of a post-matric. training, so we made the venture, opened the ninth and tenth classes (again by Indian reckoning) and they matriculated.

The school now became a middle school with a "high" or "secondary" department. But one day the then inspectress said: "It would pay you to become a *pukka* high school (secondary here). You could, where possible, charge higher fees and draw a larger government grant." It

also meant (a) a graduate on the staff, (b) more books in the library, (c) teaching English from the junior classes upwards. Just then Miss Hilda Gibbs, B.A., arrived from England, which answered (a); (b) was managed, and (c) began.

SO the Delhi "High" School for Girls came into being. But the girls still trod barefoot in school, still sat on the floor for meals as in their own homes, still shared the cooking and still, as in their own homes, drank tea only as a special treat on extra cold mornings.

Through the genius of Miss Gange the school became famous throughout the Panjab, and many came to see how one could run a "high" school for poor children.

Since then the economic condition of many of the parents has improved, and with it for them, a better standard of living. This has enabled fees to be increased, shoes are usual, tables have appeared in the dining-room, but from the English point of view it is still only a secondary school of the very simplest, and not nearly as lavishly equipped as the majority at home.

NOW, Miss Robb, the present principal, is faced with a new problem. Since the troubles following the partition of India, a number of girls of a very different social status have migrated

to Delhi, and as the Gange School still maintains its high standard of teaching, they have sought admission. And these young ladies ask for electric fans and afternoon tea and servants ! This must give Miss Robb and her colleagues a headache, and we think sympathetically of them as they seek to find the right solution. Of this we may be sure—the B.M.S. has never and will never spend money so sacrificially given on fashionable high schools!

Other points should be borne in mind. Indian Christian girls do not marry as young as non-Christians, nor do we wish them to. They therefore plan to take some sort of training and earn

their living until they do marry. But girls in India cannot at fifteen step out of school into factories or shops. Since the war more girls have gone into offices, but the two main branches are nursing and teaching. Offices demand the matriculation standard of English as a minimum, nursing that of the "senior" school (and the Nursing Council is trying to raise that to matriculation standard, too), while increasingly a girl needs to have matriculated before she takes her teacher training. Hence our boarding schools of (academically) secondary school standard, or, in other words, our "high" schools.

Let us Pray

By J. B. MIDDLEBROOK, M.A.

MY article this month is an appeal for prayer. Without prayer Christ's Kingdom can never come. Did not He Himself include in the Lord's Prayer the petition "Thy kingdom come"? There are times, however, when Christians must take refuge in prayer; when waiting upon God must be "without ceasing" (1 Thessalonians v, 17). There are those who say that the word "crisis" is badly overworked in these days; but in the B.M.S. we cannot agree with them, as we face the situation in China, in India, Pakistan and Ceylon, and in Congo and the West Indies. We remember for our comfort, however, that the word "crisis" not only means judgment, but also opportunity, and, in particular, opportunity for

God in all His majesty and wisdom, His grace and everlasting purpose. We do well to remind ourselves that both the judgment and the opportunity are His. How apposite, then, is the call to prayer, and how urgent! How important it is that Christians everywhere—in the older and younger churches, in the "sending" and "receiving" churches, in the East and in the West—should seek God's will; and, knowing it, should under the guidance and power of His Spirit fulfil it with determination and wholeheartedness.

COMMUNIST ADVANCE

China is the latest front of Communist advance. It is to be seen as part of the present world picture, for the steam-roller on

view there was perhaps not made in China, though it may be decorated with one or two oriental designs. Our prayer for China should be guided by New Testament counsels for Christians in the face of the denial of spiritual realities and the creation of new forms of idolatry. We should pray for the Church of Christ in China, and for our remaining missionaries, that their witness in prayer and worship, character, life and service, in church, school and hospital, and in the face of peril, may be made in the accents of conviction and in unwavering tones.

RELIGIOUS TOLERANCE

Prayer for India, Pakistan and Ceylon is urgent in these days, because each of these states is in its earliest formative stage, a stage of far-reaching decisions, political and economic, social and religious. It is manifestly abundant that the hand of God is creatively present in the great enactments which are finding their way, for example, on to the statute book of India. Religious toleration and the abolition of untouchability are major events in the preparation for which missionaries played a decisive part and for the coming of which Christians everywhere are offering thanksgiving to God. Religious toleration in India, Pakistan and Ceylon represents the

"opportunity" side of "crisis," and evangelists, supported by the prayers of the home churches, should take heart and launch out into the deep.

COLONIAL WELFARE

In the colonial spheres of the West Indies, Belgian Congo and Portuguese Angola also great issues are emerging. The whole definition of colonial responsibility has taken on deeper moral significance, and it is welfare, not imperialism, that is now finding expression in legislation and organisation. Our own government is setting itself in the West Indies to redeem what was recently called in Parliament "a tropical slum." In Congo, the Belgians and Portuguese are each of them seeking to provide improved health and educational services. Because of this radical re-orientation of colonial policy, the work of the missionary is being appreciated more highly, and his experience and wisdom increasingly sought in relation to Government schemes. It is for the Church to pursue welfare work in its radical form of conversion and in the spirit of 1 Corinthians xiii, the love that never fails.

Let us, then, be instant in prayer for all B.M.S. fields, seeking not our own will, but obedient at all points to "the heavenly vision."

How Old are You?

AN old Christian farmer, at his own desire, accompanied me on a week's itinerating tour. When asked his age (a mark of interest and courtesy in China) he would say with a smile, "Twenty-five", when his

real age was seventy odd. It was natural that surprise was expressed by the listeners. Then he explained that he had been a Christian for twenty-five years and it was a new birth.

J. S. HARRIS.

Can You Read?

By D. R. CHESTERTON, Yakusu, Congo

CAN you read? How often has this question still to be asked in Congo: of candidates for baptism and church membership, of boys and girls anxious to come into mission station schools, of men seeking employment, even of village chiefs and headmen. And how often the answer is still "No, I don't know yet." Despite all the efforts of Christian missions in over half a century of work in Congo, coupled with the growth of Government schools and educational programmes, Africans still have to answer that books are closed mysteries to them.

Many answers can be given as to why so many remain illiterate. The general poor standard of village teachers and evangelists, the ever-increasing scarcity of reading matter, the claims of state and village work leaving only the unlit evenings for study time, the pressure of mission work mitigating against the adoption of new and large literacy campaigns, the shortness of staff, financial difficulties—these are but some of them! And always the lazy

contentment of African men and women to remain as they are. These may be the reasons now, but they cannot be accepted as the final answer, nor is the Christian Church in Congo willing to let them remain any longer the last word on so great a weakness in its life and witness. Africans must read, and means must be found to make that reading easy of attainment, and, if possible, attractive to them.

Among many methods for the hastening of the march towards literacy is one which has been used with marked success by Dr. Frank Laubach in the Philippine Islands, and which he has since demonstrated in almost every mission field.

It depends for its success on two factors—the linking of syllables and words to attractive illustrations easily recognised by illiterate people, and the ability of the new reader immediately to teach another. Picture charts having been prepared beforehand by missionaries in consultation with local church or school leaders, literate



Wantwadi : Senior Master at Wathen School and his Family



A Typical Street Scene in China

teachers each take one or two illiterates and, by concentrating on them, can lead them to read simple sentences in as short a time as a fortnight. The picture suggests a word, the word is there beside it, easily seen and comprehended. The next picture suggests another with the same vowel but with a different consonant, and so on, until the alphabet is mastered in relation to pictures of simple everyday things. Then, thrilled with his new-found learning, the reader takes the book which has taught him, and with it goes out to find and teach another. Then, once again, the book changes hands, and so the snowball grows !

AT a demonstration conference held recently in Stanleyville, Dr. Laubach and his team effectively proved to missionaries of several different societies that new readers could be made in as short a time as ten days !

Could this method be adopted for, say, a mission station's rural school work ? The greatest factor which must hinder such an application of the idea is the expense of producing the reading books required. Such a book for one tribe alone would need some 100 or more picture-books, blocks of a

kind which would make immediate appeal to an illiterate African, perhaps rather old and short-sighted, and make the required word leap to his mind from the picture before him. Such blocks are not readily obtained and would have to be drawn in the first place in consultation with Africans and be made suitable to the individual needs of each tribe —and one mission station may work among as many as eight or nine tribes ! Given the blocks, there would still remain the problem of producing the books at a price comparable with the very cheap little reading primers now in use. Then there is the ever-present difficulty of the time and staff required to foster such a campaign, to supervise it and train the initial band of teachers, the travelling involved, and the following up of the first efforts.

Yes, there are problems, big problems, but while the answer is still so often, "No, I don't know yet," are not the problems in themselves a challenge to us who never need to be asked whether we can read or not ? If, as many believe, we have in this new method a chance to change that answer, can we not seize it and apply it where it is so sorely needed ?

"Work, for the Night Cometh"

"WORK, for the night cometh" is the slogan of our San Yuan Christians these days. Meetings are being held in quick succession throughout the countryside. Yen T'ai T'ai, old Li Yü Ying and others arrived back by cart from Yün Yang, where they had been holding meetings. They were thrilled with the happy time they had had. They re-

ported that the attendance grew so quickly that church members had to take up a collection to buy cloth and sew it into a tent to accommodate the overflow ! These women, keen to spread the gospel before night comes when no man can work, left again the same afternoon for meetings in another village.

NELLIE F. SUTER

World News

Parcels for Bhiwani

IT has been a delightful surprise to receive so many parcels in response to my article in the **MISSIONARY HERALD** for May. I go back to Bhiwani with a goodly store—buttons, embroidery cottons, patterns and transfers, wool, pieces of material, presents and prizes for all occasions, and lovely things for our next "Fair." How shall I thank you all for your loving giving? These things will be a comfort to me for several years. Almost unbelievable delight and joy will be given to many people by means of them. For me, above all else, has come a greater joy in your letters to me and in the renewed knowledge of the depth of your love and interest in our work.

Special thanks to E. I. E., O. White, "Friend of the Mission," and several others who have sent parcels and to whom I have been unable to write personally.

KATHLEEN LEWIS

Advance from Cuttack

DURING 1948 many areas which were formerly native states have come under the control of the Orissa Government, with the result that they have become much more open to outside influence. The church in Cuttack faced the challenge of these newly-accessible areas by appointing an evangelistic worker who gives his whole time to preaching, teaching and selling Christian literature in these districts. This is a united venture of the English and Oriya branches of the church, and we hope that friends

at home will join with us in praying for God's blessing on this new work.

VERA L. PIKE

Won to the Faith

R EBECCA KHAN is a Muslim woman who came to Delhi with her father to see me at the Daryaganj Mission House. The father was a bigoted Muslim who did not want his daughter to stay with us in case she became a Christian. But one day she came secretly to me, saying that she wished to be educated in a Christian school. She stayed with me and was baptized in Delhi Chand nichowlk church. Just before leaving India I visited her home in Simla Hills and found what a great witness for Christ she is among the non-Christian women.

B. J. SINGH

Missionaries in Belgium

OVER one hundred Congo missionaries, who represent many societies, are at present studying in Belgium at Brussels or Antwerp.

Will you remember us during our sojourn here?

Congo is dear to us and we long after her people for Christ's sake, but for the present our "field" is here in Belgium, and we are praying that our witness may be such as to mean for many, blessing and new life.

The task of the pastors of the Protestant Church here is not an easy one, yet theirs is a staunch faith, and their ministry is meaning so much to us. May their prayer for a real ingathering be abundantly answered.

F. P. M. RUSSELL

Joseph Tula— Devoted Congo Layman

TULA comes from a village notorious for drunkards and dances. He became a Christian and the clerk who kept the records of members of the Yakusu Church. Later he became a backslider, then a drunkard and worse. Placed under discipline and dismissed his post, he went to a nearby plantation where he later was made headman. After some years he was reconverted and then following a term of probation he was received back into fellowship. He is now leader of the Church on the plantation where he acts as manager (a post formerly held by a European) and is a shining example of Christian rectitude and service. Tula means "The electric mud-fish". From the mud of Bolongo has come a force for the revitalising of the local Christian community.

W. H. FORD

The End of the "Peace"

FOR a time after Grenfell's death the *Peace* was used for evangelistic purposes by the Upper River

stations. In 1907 it was loaned for an official trip by the British Vice-Consul along waters unknown to the crew, and high tribute was paid to their character and skill which were the result of Grenfell's training.

Broken Up

THE *Peace* was then cut into two sections amidships and the front half was cut into sub-sections for exhibition purposes. At the first exhibition in St. George's Hall, Liverpool, £1,580 was raised and devoted to the building of a hospital at Bolobo.

The boiler rests on a pedestal at Kinshasa, Stanley Pool.

Unex- pected Results

DURING the Japanese war I was returning from a country trip in Shantung. Someone called out as I went through a village, "There are some of your people here." As this

was a village in which there were no Christians, I became very interested. Judge of my delight when I found a family returned to their old home after years spent in the city of Tientsin where they had heard the Gospel and become believers through the Salvation Army.

J. S. HARRIS



Miss S. H. Wei, graduate of Ginling College, China, at present studying at Carey Hall, Birmingham

India in the Commonwealth

"**G**OOD for India, Good for Britain, Good for the World." This opinion of India's No. 1 Statesman has been fully endorsed by his government. India might have remained embittered by memories of past relations with Britain and South Africa, but magnanimity, breadth and vision and a genuine desire to serve the world have prevailed.

The quality of India's contribution depends in the long run on character.

Next year's elections will be the rub. How will this free democracy face its great tasks? The revolutionary programme of educational reform is on foot, on which much faith is pinned, but that is not enough. The real need is for something which touches the springs of character. Can Hinduism with its caste system and a moral doctrine meet the need?

The challenge and opportunity of the Christian Church are greater than ever. Christ has the answer. If this is made manifest it will indeed be Good for India, Good for Britain, and Good for the World.

G. D. REYNOLDS

AMONG NEW BOOKS

All books noted here may be obtained from the Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

Bible Lessons Courses : Primary and Junior Grades. Second Year. Cloth. Each 6s. Carey Kingsgate Press.

THESSE Courses have been produced in response to requests for lesson material that is entirely based on the Bible, and they represent an approach which differs from that of the Standard Graded Courses. They are also related to each other in order to facilitate preparation in classes and general exposition.

The Religions of the World. By G. E. PHILLIPS. 160 pp. Cloth. 6s. Religious Education Press.

A NEW and stimulating study of the chief world religions prepared for use in the upper forms of schools, training colleges and other educational centres. It should serve also enquiring minds in our churches. It submits the faiths to fair examination and asserts that Christ is the answer to man's need and search.

An Introduction to the New Testament. By W. GORDON ROBINSON. 176 pp. 3s. Edward Arnold.

THIS admirable book, by the Principal of Lancashire Independent College, is a worthy companion to

Dr. Theodore Robinson's handbook on the Old Testament. Prepared for use by teachers and scholars in secondary schools, it will be found invaluable in preparation classes and young people's organisations. It is clear, concise and comprehensive. It tells how the New Testament was written, how the news spread and who carried it. It has many illustrations and it slips into the pocket.

Sister Xavier Berkeley. 260 pp. Cloth. Illustrated. 15s. Burns Oates.

THREE are saints in every communion. This story of a woman, born into a home of refinement, culture and faith, who devoted fifty-four years of her life to missionary service as a Roman Catholic sister in China, is intensely moving. Much in her life and methods reads strangely to us, but of the sincerity and completeness of her consecration there can be no doubt.

Wild Animals of our Countryside. By GORDON HAMLIN. 112 pp. Illustrated. Cloth. 6s. Carey Kingsgate Press.

THIS book will be welcomed by all lovers of nature. It is written by one who has made a lifelong study of birds and beasts, and is copiously illustrated by close up photographs by Eric J. Hosking and others. It makes an attractive and informative gift book.

Eagle Books

THE popularity of this series can be gauged from the fact that the four latest numbers bring the total to sixty. These are: 57, *Desert Doctor*, Paul Harrison of Arabia; 58, *New Guinea? Not Me!* Copland King; 59, *Valiant for Truth*, John Bunyan; 60, *Paints or Peanuts*, George Washington Carver. Each is published at 4d. (postage rd.).

Films for Church and Youth (No. 2). A second list of 16 mm. background

films for use in churches and youth groups. 1s. (postage rd.).

Running a Film Show, Colin Beale. Invaluable to all who wish to make a success with projectors and films, 1s. 6d. (postage 2d.).

The Blind Witness. By FREDA COLLINS. 9d. (postage 1d.). Carey Kingsgate Press.

A SHORT telling play for seven women characters set in a Chinese home.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—*Sian*, China. Give thanks for the blessing of God on the work, and for missionaries who maintain it amid Communist rule. Pray also for missionaries gone to other work in other provinces, that they may know God's presence and power working through them.

Second Week.—Pray for Chinese leaders and workers and for the churches in *Sian*, that they may experience the protecting strength of God in conditions of severity and uncertainty, and that present limitations may turn out to the furtherance of the Gospel.

Third Week.—Other stations and

areas in Shensi—*San Yuan*, *Fuyintsun* and *Yenan*—where churches face heavy odds and ordeals which form a testing time. Give thanks for their fidelity, and pray that they may come through purified and fortified for even greater service and living in days ahead.

Fourth Week.—Offer thanks for the drawing together of *Christian forces in China* through the Christian Literature Society, the National Christian Council and the Church of Christ, in this day of crisis and opportunity. Pray also for the *Mission to the Border Tribes* in the south-west and our missionaries there. (See p. 133.)

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: "Spinster," for work among Lepers, £3; "Thankful," £1; Anonymously, £1 1s.; Anonymous, 10s.

Medical Fund: "L. M.", £1.

MISSIONARY NOTES

Arrivals

- 14th June, Rev. M. W. and Mrs. Hancock, and Mrs. C. J. Parsons and child, from San Salvador.
21st June, Rev. E. A. and Mrs. Bompas, from Jamaica; Rev. N. R. and Mrs. Kingston, from Wathen; and Miss K. O. Hall, from Bolobo.
28th June, Rev. S. J. and Mrs. Newbery, from Ntondo.
2nd July, Rev. A. A. and Mrs. Lambourne, from Quiboco.
12th July, Mrs. A. E. Bastable and child, from Chengtu.
13th July, Miss M. H. Langley, from Delhi.

Departures

- 28th June, Rev. P. H. and Mrs. Austin, for Kibentele.
1st July, Miss K. M. Lewis, for Bhiwani; and Miss A. M. Tuff (retired), for Patna.

Births

- 8th June, at Dinajpur, to Rev. P. and Mrs. Rigden Green, a daughter, Mary.
22nd June, at Trinidad, to Rev. S. G. and Mrs. Poupart, a son, David Barry.

Death

- 23rd June, at Barnstaple, Miss Ada N. Thompson (India Mission, 1896-1935).

Cover Picture: A Tea Plantation in Ceylon

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone: Welbeck 1482-4

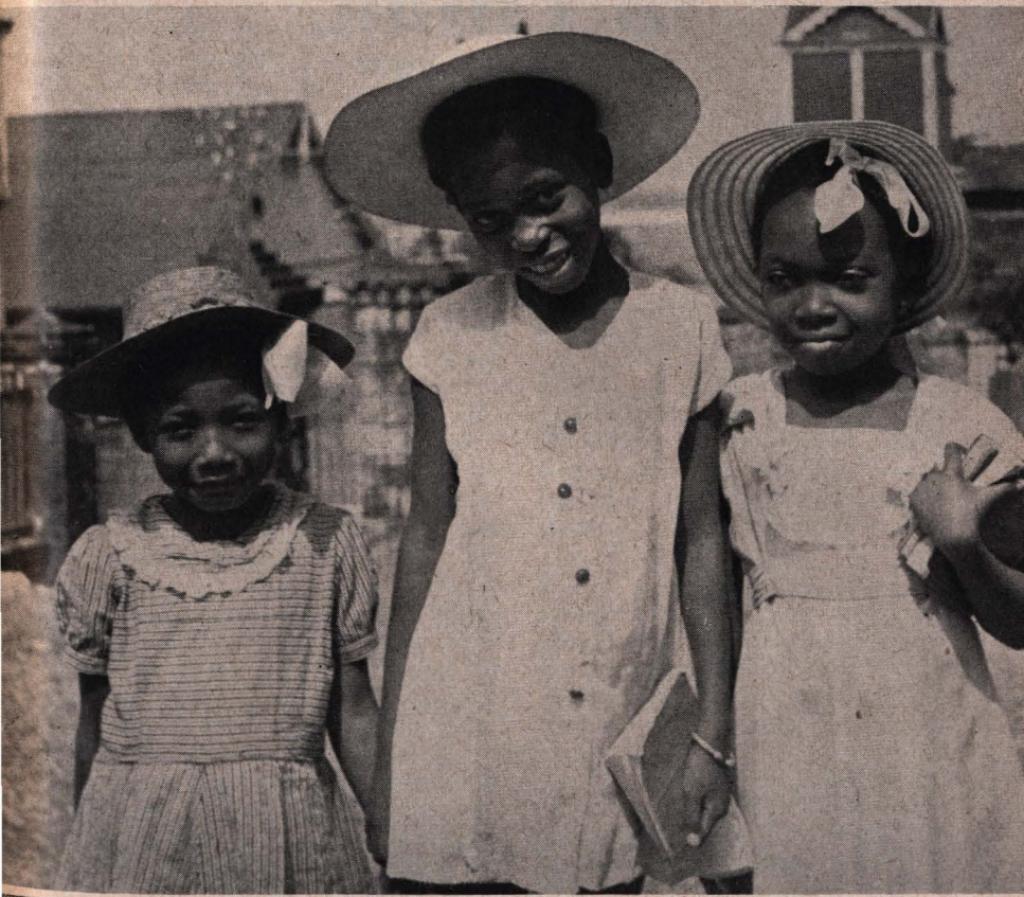
Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

OCTOBER 1949 • PRICE THREEPENCE



The Missionary Herald

of the Baptist Missionary Society

A Singing Church in China

By L. NELLIE LEWIS

| s.l : m.r | d :— | s.l : d¹. 1 | s : r.m | s :— | — :— |

Pu T'ien hsia, tang hsiang Yeh Ho Hua huan hu ! Psa. 100. 1.
(Make a joyful noise unto the Lord, all ye lands!)

“WHAT a hopeless mess China is in ! ” A mess—yes, but *not* hopeless. Why ? Because the Church is there, and it is a singing Church.

During the Japanese occupation the services of the Church were greatly disrupted and restricted. Many groups of Christians lacked leadership, their church buildings were occupied by the “authorities,” so they had to meet very informally in their own homes for worship and prayer. There was also a dearth of hymn-books. This state of things strengthened an already existing tendency towards singing (more singing and fewer sermons !), and they sang the Word of God. Many Christians memorised large portions of the Bible—and what good memories they have ! The Psalms

were very popular, and many a time have I heard them “raise the roof” with the 100th. Whole series of tunes sprang up from somewhere—tunes which seemed to come naturally to our Chinese friends, but which the “foreigners” often took quite a time to pick up. So the Bible became the Church’s hymnary, which, moreover, was stored in the minds of the people. “Even if the enemy (i.e. the Japs) should take away our Bibles, we’ve got the Word of God in our hearts, and can use it when and where we like,” said Mrs. Hsu. Later, as a fresh enemy drew near, this became even more important, for it seems that the Communists do not often tolerate Christianity. “Hurry up and learn these words and the

tunes," said Wang Chi Shan at the singing practice—always a preliminary to the church service at Bridge Head Street. "We may soon be without our books, but we'll still sing, even if underground. So the more we can memorise now the better."

We all know how singing helps to keep up one's morale and spirits. Early in the war years in China some wise men in political circles realised this, and a whole spate of national songs appeared for students, for the army, and for the people generally. (Much useful propaganda was done this way.) The idea grew and spread, until everyone was singing them. The army in China marches to its own singing (one seldom sees a brass band or anything like it), and all the populace picks up the songs until even the tiny tots are shouting them on the streets. In Tai Yuan during these recent months of strenuous training, in expectation of the Communist attack, one heard tramping feet at all hours of the day and night accompanied by the rhythm and beat of the songs. Men on the march! Many of them have learnt to march, largely through their singing, I think!

IN the same way the Christian army is keeping up its courage and strengthening its faith by song. Every Friday night a group of young men and girls used to meet in the orphanage in Mrs. Hsu's sitting-room, where the precious piano which she rescued from the "enemy" is still kept. They came to sing, and what a joyful noise they made! One of the prime favourites was "Home, Sweet Home" (our tune, but their words), and as they sang it

in parts, very melodiously, one felt uplifted by the warmth of their ardent faith in the welcome waiting for them (perhaps soon, for they have no security here) in that "Sweet Home." They endure cheerfully because of that sure hope.

Mr. Mee was the leader of the singing before he went away to Nanking last year. Himself a good singer with a sound knowledge of the rudiments of music, he has a commanding height and a very large voice which was powerful enough to lead the whole congregation at the Sunday morning service. It did one's heart good to see him there in the front row, his head thrown back, and his grand voice ringing out as he led the congregation in praising the Lord.

Another place where people are taught to sing is the mission hospital. Many an illiterate village woman has gone back to her home delighted that she could trace the characters of some simple chorus, painstakingly taught her by one of the nurses, or some visiting "evangelist," and what is more, "Sing" the words! John iii. 16 was a favourite (| m : r : d | m : s :— | l : d' :— | l : s : m :— | Shang Ti ai Shih Jen, Shih Jen, Shih Jen). That and other choruses are being sung in a good many country homes where what they picked up in the hospital is all they know of the Gospel. In this sense the hospital was a place from which the Word was "broadcast": but the nurses' choir had several opportunities to go "on the air" and broadcast from the wireless station in Tai Yuan. Great was the excitement as twenty or more young things



Making a Joyful Noise in China

packed themselves into the "bus" which had been sent to fetch them to the station. Then came the serious moment when they were lined up in front of the microphone to sing their well-practised hymns and anthems. Listening friends said their Christmas broadcast was particularly good ! It certainly gave us a thrill to think of this Christian joy going out into the air in Shansi, which is so full of all that is fearful and sad.

THE B.M.S. staff evacuated Tai Yuan on July 19th last year, and the day before that was a Sunday. Fortunately, not realising the imminence of our departure, I went to worship as usual on that Sunday morning. Mr. Wang Shu was leading the service, and one of the hymns he chose was the favourite, "I know whom I have believed" (2

Timothy i. 12). I was at the organ facing the congregation, and could see the faces of many of my dear friends amongst them. It was wonderful to catch the look of serene courage and joy on their faces, although outside in the street there was panic amongst the people hurrying to and fro. The enemy was drawing very near, and the sound of firing and falling bombs seemed to come from just beyond the city wall ! (Actually the Communist armies were less than five miles away.) No one knew what disaster the near future might be bringing, and the outlook was very grim, humanly speaking, for everyone in that place. But these people were singing, with full hearts and a deep joy—the joy which is still carrying them through these present dark days, for it is a sure thing that they are still singing !

The Carey Lectern

By J. B. MIDDLEBROOK, M.A.

ON Tuesday, 11th October, at 4 p.m., in Westminster Abbey, the Carey Memorial Lectern will be accepted by the Dean at the hands of Dr. Pearce Carey and dedicated in a public service at which a Lesson will be read by Mr. H. C. Janes, Chairman of the Society. There will also be a brief address. The presence of members of Baptist churches and congregations will be most welcome.

A Carey Memorial in Westminster Abbey was originally a Ter-Jubilee project, and it was the Dean himself (the late Rev. Paul de Labilliere) who suggested that it should take the form not of a stained-glass window, a tablet or an effigy, but a lectern from which the scriptures, in the translation of which Carey had played so great a part, might be read in the Abbey at the public services.

The lectern as now completed bears the inscription :

The gift of the
BAPTIST MISSIONARY SOCIETY
in honour of
WILLIAM CAREY
1761—1834
MISSIONARY IN INDIA
and
TRANSLATOR OF THE BIBLE

The lectern is finely carved in perfectly matched English walnut, the timber having been selected with the greatest care. It has been designed to harmonise with the seventeenth century Jacobean pulpit on the other side of the sanctuary. Standing at the foot

of a soaring pillar, its finely-proportioned classical column, six feet in height, with its richly-carved base, will be seen to full advantage. It has a revolving top with accommodation for two Bibles and a small central platform on which a microphone will stand masked by silver ornamentation. The desk rests on a pedestal formed by the heads of four cherubims with outspread wings. The two book-rests, which are illuminated at the base, carry the slogan of Carey's "Deathless Sermon" in incised and gilded lettering; on the one side, "Expect great things from God," and on the other, "Attempt great things for God." The other two sides bear the symbols in carved walnut of the four Evangelists: Matthew (winged bull), Mark (winged lion), Luke (an angel kneeling) and John (an eagle).

THE cost of the lectern is £1,300 and the money must be specially raised. Not a penny of the ordinary contributions of the churches to B.M.S. work overseas can be diverted to this project. It has, therefore, been decided to appeal to the churches of the denomination to contribute ten shillings each, or a multiple of ten shillings, in the hope that as many churches as possible will share in the making of the gift. It is hoped that numbers of individuals will desire to join in this privilege and all such gifts will be most welcome. By means of these donations from the churches and individuals it is confidently

expected that the amount in view, namely, £1,300, will be raised by Tuesday, 11th October, when the Dedication Service will take place.

"This lectern," says the present Dean (Dr. Alan C. Don), "will stand in the Abbey for the reading of God's Word for five hundred years"; and it is a satisfactory thought that, during these long years and through whatever vicissitudes the nation may be called upon to pass, the Word of God, which Carey did so much to give to mankind in its own various

tongues, will be read from the lectern that is his memorial.

The giving and receiving of this lectern belongs to the sphere of oecumenical gestures, while the commemoration of William Carey by the whole nation, as this memorial is placed in the National Shrine, is a recognition of his character as an Englishman, his witness as a Christian, his translations of the Bible and his place in the universal Church as the pioneer of overseas missions in the modern period.

A Christian Home Festival

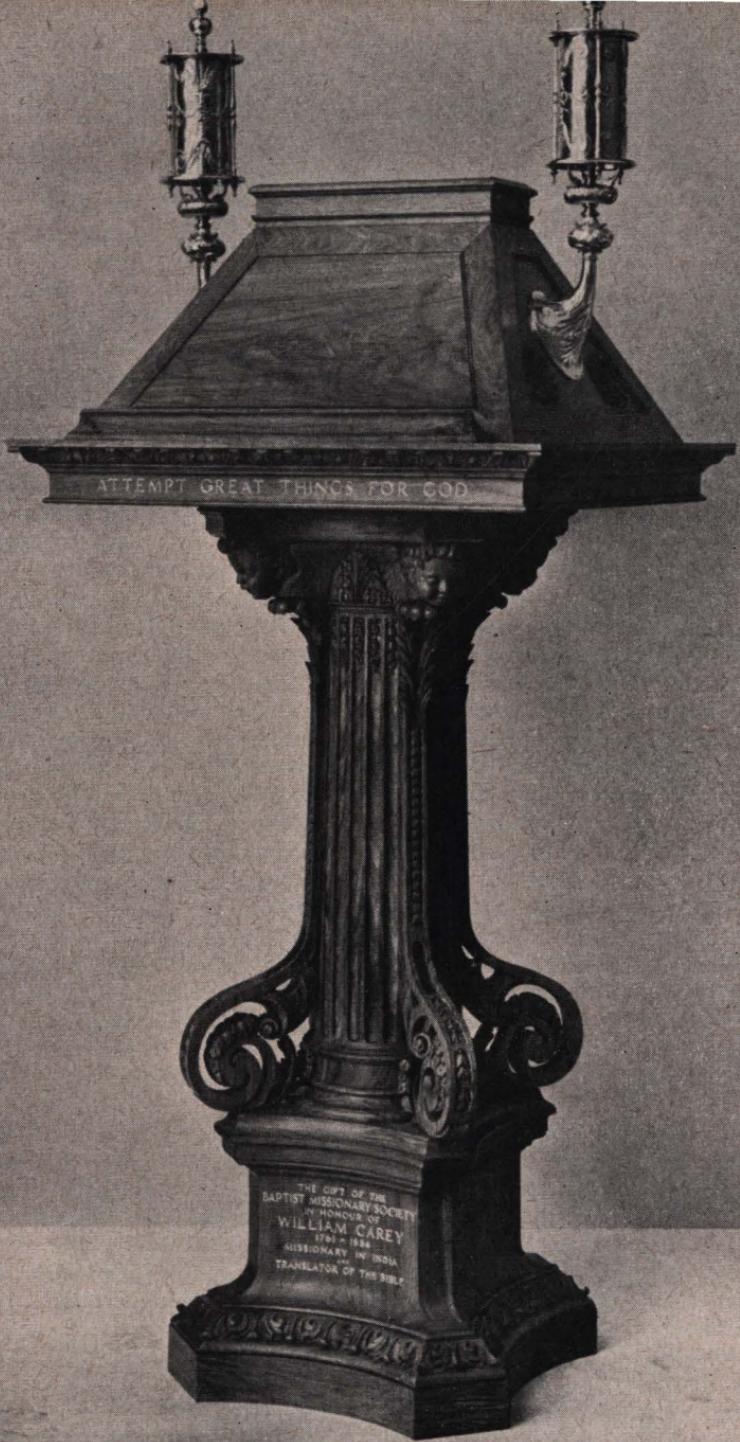
By MARION BROWN, Rangpur, Eastern Pakistan

WE have recently celebrated the Christian Home Festival for the first time in Rangpur. The first week in May was set aside as Christian Home Week. On the Thursday the girls of our Sunday School presented a Bengali translation of the play, *The Light of the Home*. This is centred in Peter's home and shows the effect that meeting Jesus had upon it. I think the girls learnt much from it which we hope they and the audience will remember.

On Friday and Saturday we held short dedication services in all the homes connected with our Rangpur Church. Most showed evidence of careful preparation for the service. They had been cleaned inside and out, new pictures and texts had been hung up, and the homes brightened with flowers. During the short dedicatory service God's

blessing was sought for the home and all its members. After a hymn and appropriate Bible reading the family entered into a covenant, promising to live in peace and happiness within the home, to maintain friendly and helpful relations with their neighbours, to hold daily family prayers, to join as far as possible in all the activities of the church, and to obey Christ's command to let their light, as a family, shine forth so that their neighbours would see and glorify our Father.

ON Sunday morning the Sunday School children wove garlands to decorate the church and an older girl wrote up the text, *As for me and my house we will serve the Lord*. Anyone looking into the church on Sunday afternoon would have realised



The Carey Lectern in Westminster Abbey



Indian Village Group with Miss K. M. Lewis,
Miss Gow and Dr. Cluley

that something special was happening. We had broken the usual custom of men sitting on one side and women on the other, and they now sat as families. During the service appropriate passages of Scripture were read by a son, a daughter, a father, a mother, a grandfather and a grandmother, to show how each is needed and has his or her place in the family's religious life. As we sang the closing hymn representatives from each family brought the family's thank-offering to the minister and received for his family a copy, beautifully written in Bengali by one of the older girls, of *Christ is the Head of this House, the Unseen Guest at every meal, the Silent Listener to every conversation.* We hope that as the people hang them up in their homes and read them, they will remember the promises they have made and so live together that each home may be a shining witness for our Lord.

Reports of the celebrations in the district have still to come in. Talks at summer schools in March brought the aims of the movement before all our pastors and

teachers, and in group discussion we worked out how we could best prepare for and observe the festival. This was followed by teaching by the missionaries in the villages as opportunities arose and, we trust, by the village pastors and teachers as well. The number of new Christian

pictures we had in stock sold out and we could have sold more. It was interesting to note the reaction to the pictures by Indian artists recently produced by the Christian Home Movement. Some of the more sophisticated in the town were not attracted, and asked for the pictures by western artists to which they were accustomed, but in the villages the Indian pictures sold like hot cakes.

WE should much have liked to have been out in the villages to join with them in the celebrations, but it seemed better that for this first time, we should be "at home" for the Home Festival. As some of our friends gathered in our sitting room and joined in asking God's blessing I felt conscious of our inadequacy in the past, the challenge of the promises we made in front of our church members, and our need of God's grace to help us to carry them out. Whatever other methods of teaching we adopt, the best way in which we can help our people is in the example of our own home life.

A Young Church In Action

By WALTER C. FULBROOK, Bembe, Congo

WE are used to thinking of the mission-field churches as the younger churches, and so they are in point of time. We are so used to our traditions and set order of things, but it is very interesting to see a young church facing up to the need of its land and making its own tradition. Africans are not often speechless, nor do they wish to make matters brief, so it is fairly easy to imagine what it is like to hold a church meeting with them. Here are some snapshots from our deliberations. A teacher-evangelist is speaking and complains that the people in the village where he teaches are not treating him kindly. He enumerates various things to illustrate this, saying that the people have not built him a house, and as yet they have not started to build a chapel. Picturesquely he says, "They have cut a few sticks and that is all." The girls and boys of the

village are taken away to work by their elders and cannot attend school. The Christians are not as bold as they might be in their witness. Often, too, this kind of complaint ends with "And I would like to move to another village." Now, this complaint has to be considered carefully. Perhaps the teacher is at fault, but also one is often able to "read between the lines," and imagine the studied insults offered to the teacher by heathen chief and counsellors and to realise how hard things can be for these front-line African missionaries.

An elder speaks and says how difficult it is for him to live the Christian life when so many demands come to him to take a leading place in his tribe. His case is discussed, and when the church says, "Christ first, tribe second," he thanks his brethren for their help!

There are, of course, too, the



The Old Caravan Route to Lower Congo



A Congo School-chapel

items on the agenda. They are items containing joy and sadness. The losses the church here on earth has because of the higher call. African heads are bowed in silent thankfulness for those gone on before.

Then there are the new recruits, those whose names came to the church for baptism. The views of the church members and others are considered. Is there real evidence in the village that this person is a new person? That question is asked again and again. Real Christianity shows in an African village!

LEAVING the church meeting, we enter the everyday life of the church in action. Not only when in the fellowship of meetings hearts unite with hearts, but in the lonely way and everyday must the witness be made. Who is able to tell of the labours of that little band—the pastors of the flock—the teacher-evangelists of Africa? See this one—crippled and maimed all his days, but a bright Christian and a grand worker. When heathenism threatened to overcome his work

and his efforts seemed all in vain it was good to hear him pray. What prayers of faith, too! See another up against it, for the chief of the village is a polygamist and an enemy of the Church. How he helps and exhorts his little band of Christians. What joy to him when one day a village elder stands out before the village and calls everyone to repentance and faith.

The Christians, too, facing difficulty, disease and opposition, and temptation in many subtle ways. Here a woman left a widow holds out against a forced marriage. There a young fellow new to life, faces temptation and overcomes in Christ. What a story it is of those who follow Christ, living for Him day by day.

The evangelism is followed by instruction in God's Word. How brave they are, these people, to try to learn to read and understand, and also to take their part. The evangelists go out to villages new to the Gospel. They are not only the teacher-evangelists, but the disciples who, having no learning, yet have the Spirit's power.



Grenfell Centenary Celebrations at Sancreed, August 20
Top : Mr. Janes unveils the tablet at Grenfell's Birthplace
Bottom : The speakers and some of the audience



A Baptism in the West Indies

A Baptism in Trinidad

SAN MARAC is the most isolated and remote of the southern churches in Trinidad. Until recently it was accessible only by a two mile path from La Lune where the road finishes. It is about twenty-four miles from Fifth Company where we live. We have opened a school in this district with an enrolment of 71 children, most of whom come from Roman Catholic families. The management of this church is rendered difficult because many members can neither read nor write, and there is no resident preacher.

On a recent Sunday morning we held a baptism at San Marac. Following an early morning prayer meeting and service, we walked three quarters of a mile to the sea

coast. Almost the whole population was present and a great crowd accompanied us singing lustily *Goin' down Jordan*. It was a most picturesque setting for a baptism, for the river comes out on the beach and it was the first baptism I have conducted within sight and sound of the ocean. Coconut trees afforded shade for the people and others took advantage to climb some of the lower trees to witness the baptism. The four candidates included a very old lady of Spanish descent who had been a Roman Catholic.

The baptism was followed by a service in the church and at the subsequent communion service the candidates were received into membership.

The Best Seller of the Far East

MORE Bibles are printed in Shanghai than in London or New York. So says Dr. McGavin, secretary of the China Bible Society. The Church throughout China is

indebted to this Society for the distribution of the Scriptures. The Bible remains when the missionary is forced to leave. Here is one sure basis for hope now.

World News

A Memorial Chapel

BERHAMPUR hospital now has a chapel erected as a memorial to Dr. Helen Gregory, formerly associated with the work there. This is greatly valued by the patients. They sit quietly and attentively on rush mats, a strangely mixed crowd, some with babies, others with bandages, and most wearing nose ornaments. On Sundays sixty or more listen to our hymns, prayers and teaching. The difficulty is to make them understand that Jesus is more than another god to worship.

Every weekday a service for patients is held at 6 a.m., nurses and doctors meet for prayers at 7 a.m. before going on duty, and at eight o'clock prayers are conducted in Telugu for the compound staff. A combined prayer meeting is held once a fortnight. Thus the chapel is well used.

Lepers in Cuttack

THE Cuttack Leper Asylum of which Mrs. (Dr.) Fellows is superintendent, has 400 in-patients. Hundreds more beg for admission. Many of the men are interested in the Bible and Christian teaching. Four women have asked for baptism, and members of the Girl Guide Company are teaching them to read and write as a preliminary step. A chapel is greatly needed, as services have to be held in the general hall. The Sunday congregations usually number 100, and the services are taken by missionaries, Indian workers and students from the Bible College.

Outlawing Untouchability

THE outlawing of Untouchability by India's new constitution has been universally hailed as comparable only to the liberation of the slaves more than 100 years ago. It is that indeed, and right thinking people everywhere will take note and rejoice.

Christians will also observe that it marks in a startling way a most significant development in the process of self-examination of Hinduism by Hindus, in fact, a novel sort of higher criticism. Well do I remember a wise and experienced missionary musing on what might happen to Hinduism if ever the processes of such self-criticism should be scientifically and systematically applied. Can we believe it is happening? If so, the patient, positive witness of generations of humble Christians to the equality of all men before God is bearing fruit at last. If Hindu politicians are constrained in this dramatic way to nullify the social implications of their faith, how long can it be before the priests and pundits begin to look seriously into the theology and philosophy of it?

W. J. BRADNOCK

Extension in China

FIVE years ago fifty Christians from the B.M.S. area around Fuyin-tsun in Shensi made a 2,000-mile journey to Hami in the north-western province of Sinkiang where

they settled as farming colonists. On arrival they found no church, so they had to be content with family worship. Gradually the number of believers increased, a hall was rented and then a church was built to seat 300 people. Now this building is too small, and the erection of a larger one is being considered.

This Sinkiang trek can be regarded as a continuation of the famous trek made sixty years ago by emigrants from Shantung to Shensi, out of which our prosperous work there came.

The Largest Baptismal Service

DURING the Spring Assembly of the churches in the Sian district Mr. George Young reports that "at the largest baptismal service I have ever attended, 129 new disciples confessed Christ in the waters of baptism. In the biggest attendance of delegates for years, and in the mighty power of the meetings, this Assembly will long be remembered for its thrilling inspiration and tonic power." People of all classes among the baptismal candidates included over fifty students, of whom twenty-six were from the Tsun Te School.

Using the Lord's Prayer

ONE evening I chanced to hear a pastor talking informally to some of his flock. He said, "There are two accounts of the Lord's Prayer —one in St. Matthew and one in St. Luke. In the morning we should use the version in St. Matthew and say, 'Give us this day our daily bread,' but in the evening the St. Luke version, 'Give us day by day our daily bread', for we have already had our food for that day." This is especially true in North China where it is the custom to have only two meals a day for most of the year.

J. S. HARRIS

Among the Border Tribes

M R. W. S. UPCHURCH reports that the Nosu tribesmen around the town of Techang are very friendly. The area contains about 1,000 lepers. "The most powerful chief will give us land and buildings in the hills for leper work, and clinic, school and church."

Trained for Service

THE first group of teacher-evangelists and wives to complete a two-year course at the Grenfell Training Institute at Yalembo will soon be returning to villages in the Upoto, Yalembo and Yakusu areas. They have learned much and a deepening of the spiritual life is much in evidence. The wives have awakened to their responsibility to further the building up of Christ's kingdom, especially among women and girls. So we would remember these families as they go out, that their new-found knowledge and deepened faith may enable them to meet the many changes coming to Congo, as they present Christ to men, women and children as the answer to every change and sufficient for every need.

MARGARET A. FASHAM

The Eternal Purpose

THIS well-produced book of daily Bible Readings, compiled by the Rev. D. Tait Patterson, has been received with many favourable reviews. One of the most recent says, "The lectionary is good: its 'Biblicism' a sheer delight. Buy the book . . . enter the Scripture references on your daily page and blessing will increase at compound interest."

This is a book for presentation in recognition of service, and on special occasions like Christmas, birthdays and weddings.

The Eternal Purpose. 384 pp. Cloth. 15s. (by post 15s. 9d.).

Fellowship in Prayer

Based on the Prayer Calendar

HOW much we need to get to prayer and ask God to guide, direct and help us! We do not always realise this until we look around and see the awful heathenism that still has a strong hold on many of the people here. Pray for us that God will give us the strength and the victory in this corner of His vineyard.

From a Congo Missionary

First Week.—Sunday is the B.M.S. BIRTHDAY. Give thanks for our founders and their successors and for the blessing of God on the work and seek His guidance in days of success and strain. Pray also for the varied work in Colombo, capital of Ceylon and for the Ceylon Baptist Council charged with the direction of the mission.

Second Week.—Centres throughout our Ceylon field, in city and village, engaged in direct evangelism, church work, education among children, activities by the Baptist Women's League, the Youth Fellowship and the Men's Movement, that they may be some of the "all things to all men" by which they might be saved.

Third Week.—Wathen, since 1884, the centre of a widespread work in Lower Congo. Pray for the Church in the villages, the central and village schools and the medical work. Give

thanks for Congo leaders who tend the flock of God. Remember also our missionaries at the American Baptist station at Soma Bata.

Fourth Week.—Thysville and Kibentele are stations in the Wathen area. Their conditions and needs are similar. The missionaries and their Congo colleagues claim our prayers as they seek to ground the Christians in the faith and to reach out after those who are still lost.

Fifth Week.—GIFT AND SELF-DENIAL WEEK BEGINS. Our prayers are sought for Léopoldville with its 6,000 white people and over 120,000 Africans, a teeming and changing population presenting a unique and challenging opportunity. Pray that a staff inadequate in numbers may be reinforced by continuous supplies of power from on high.

PRAYER CALENDAR 1950

Preliminary Announcement

THE Prayer Topics of the Calendar embrace the whole work of the B.M.S. and of its missionaries. It is a necessary aid to all supporters.

The Calendar Picture is based on a photograph taken by Mr. H. C. Janes, F.R.G.S., Chairman of the Society, during his recent tour of Congo, and shows the congregation leaving Bolobo Church.

2s. 9d. post free, or order from your Magazine Secretary.

"LANDS AFAR" GREETING CARDS

THE successful sales of the first issue of B.M.S. Greeting Cards has encouraged the Carey Kingsgate Press to produce two further sets.

The cards have pictorial merit and serve a definite missionary purpose.

Set B. Six cards with envelopes.

Set C. Six Cards with envelopes.

Each 2s. 8d. per packet, post free.

Set A. Still available—Twelve Cards with envelopes.

2s. 9d., post free.

Orders for Calendars and Greeting Cards should be addressed to—

**THE CAREY KINGSGATE PRESS, LTD.,
6, Southampton Row, London, W.C.I.**

GIFT AND SELF-DENIAL WEEK

SUNDAY, OCTOBER 30th, TO
SUNDAY, NOVEMBER 6th, 1949

Please note the dates in your Church Calendar

Watch for the literature

Prepare to observe it in your Church and its organisations
and in your Home

B.M.S.

ACKNOWLEDGMENTS

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund.—Anonymous, “For Rev. G. Young’s work in China, from one who loves the Lord Jesus Christ,” £2; “E.B.S.”, a reader of the *Baptist Times*, £2; Anonymous, £1; Anonymous, £2; Anonymous, £1; Anonymous, £1; Anonymous, 10s.; Anonymous, £1,000; Walton, Sale of Rings (Medical Fund), £2 10s.

Legacies

The following legacies have been gratefully received in recent months:

June 14	Miss A. K. Welling (Medical Fund)	£	s.	d.
	-	100	0	0
15	Mr. T. Harrison	-	385	1 10

		£	s.	d.
June 22	Miss R. Chitty	-	75	0 0
23	Miss E. F. Wallis	-	100	0 0
30	Mr. A. J. Kent	-	3,500	0 0
July 2	Miss F. M. Cory	-	15	0 0
6	Miss K. Wilson (Medical Fund)	-	70	0 0
8	Mr. J. Burgess (Medical Fund)	-	300	0 0
16	Mrs. E. M. Ayers, support of Rokungi (Women’s Fund)	-	100	0 0
20	Miss E. Harris (Women’s Fund)	-	2	17 10
21	Mr. J. Trehearne	-	10,000	0 0
	Mrs. B. M. Long (Women’s Fund)	-	8	0 0
22	Miss B. M. Loader	-	250	0 0
Aug. 4	Mr. W. R. Hitchcock	-	100	0 0
5	Miss G. Franklin	-	298	9 9

ABOUT MISSIONARIES

Arrivals

16th July, Rev. C. J. Bullock, from Colombo.
26th July, Rev. F. H. and Mrs. Drake and child, from Yakusu.
3rd August, Rev. R. L. Morgan, from Baraut (on special leave).
4th August, Dr. and Mrs. H. G. Stockley and Rev. H. A. and Mrs. Emmott, from Tingchow; Miss W. O. Harkness, from Lo Shan; Rev. B. F. and Mrs. Price and four children, Mrs. J. M. Clow and three children, Mrs. J. Sutton and two children, Mrs. J. C. Newton and child, and Eleanore, daughter of Rev. W. G. D. and Mrs. Gunn, all from Chengtu.

15th August, Mrs. G. Soddy and two children, from Calcutta.

Marriage

6th July, at Kunming, China, Dr. P. K. Jenkins to Miss J. L. Billings, of the Church of God Mission.

Deaths

26th July, at Sarratt, Rev. Harold Bridges, B.D. (India Mission 1911-1940).
7th August, at Harlow, Miss Florence Moore (India Mission 1899-1933).
12th August, Rev. T. E. Lower (China Mission 1902-1938).

Cover Picture : B.M.S. Schoolgirls in Jamaica

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone : Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

MISSIONARY HERALD

NOVEMBER 1949 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

The Prayer Calendar

By H. W. KITSON, Upoto-Pimu, Middle Congo

THE B.M.S. Prayer Calendar forms one of the strongest links which bind together friends at home and missionaries on the field. Yet, necessitated by its format, how briefly must it state the daily "subject for prayer."

March 16th: Rev. and Mrs. H. W. Kitson (1943). Yes, but who are they? What are they doing today? What blessing of God is it that they most need? The more effective prayer-partner at home answered these questions in part at least. Careful study of B.M.S. work in Congo enabled sanctified imagination to fill the gaps in detailed knowledge and God answered intelligent prayer.

Let the "subject for prayer" that day tell his story. His first task at dawn on Wednesday the 16th, was to blow the whistle for the first drum at 5.45, to arouse the station. At six o'clock, roll-call, and, having received from

the foreman of the schoolboys the assurance that they were "all present and correct, sir," he conducted morning prayers. Following the distribution of the boys' manual work, the next task was to assist the pupil-teachers with their preparation for morning and afternoon school. At 8.15 a visit was paid to the infants' school to supervise, and at 9.35 a maths. lesson was given to the senior hospital nurses.

SO far this was but the usual daily routine, but at 10.15 a lorry arrived to carry the writer and Dr. Wheble to the extreme end of our district, sixty miles to the west of Pimu, there to collect the hospital jeep which had been out of commission for many weeks. Taking the opportunity of an all-round trip of 120 miles, we planned to visit white patients, three rural dis-

pensaries, two Church overseers, and to be home by 9 p.m.—perhaps !

Noon found us exactly two miles out of Pimu, and at this rate it would be quicker to walk. The African chauffeur had forgotten to bring the boxes to load up with palm nuts, and his work was prolonged in consequence. However, he atoned by reaching our destination in excellent time, despite a storm on the way, with no windscreen available, and a leaky radiator, which was refilled at every other stream. Congo !

We took charge of the Canadian "tank," doctor examined the mechanic's wife and child, and at length we were free to begin the return journey. A former cook-boy had agreed to return to our employment—a valuable accession.

HOMEWARD bound, but our work hardly begun ; we stopped at a village to pick up the friend of a leper at Njinglo, who was to help and care for him there. A company lorry approached from the opposite direction. After a few casual remarks, we remembered our need of cement at Pimu for urgent building purposes. Why, yes, would we like a ton next Saturday ? We would. Here was a veritable answer to prayer, supplying an urgent need.

Then on to *Boso Melo* dispensary to restock the drugs, count the cash, and to see the patients



Medical Training Class at Yakusu

needing a doctor's attention. But we found little sign of progress in the building of the Regional School. Failing local initiative, it will need constant encouragement in this area to erect the brick buildings and establish a good school. We discussed the matter with the local overseer farther along the road, and he summed it up by saying that his flock was "heathen of the heathen." We supplied him with material for his teachers, collected their tax-books, received a huge bunch of bananas as a present from a teacher, and passed on to the next dispensary.

RENIKA is a large oil-palm plantation owned by the Company which had promised the cement. We followed the same routine as at *Boso Melo*, but darkness was falling and our eyes ached in the white-washed building illuminated by a poor hurricane lamp. A large queue awaited the doctor, and we were

glad at last to move on through the dark night to *Mbati*.

We were now at the busiest dispensary and the register recorded some hundreds of examinations made by the infirmier since the car's last trip down the line. Our task completed, we put two patients for Pimu hospital in the back of the car and pulled up a mile nearer home to see the second overseer. He did great work last year in making preparations for the building of the Regional School of his area, but nothing has been done this year. Here we were in the middle of March and the new *moniteur* coming from the Grenfell Institute at Yalembo in the middle of July. "Why no work?" demands the missionary. "Because," replies the overseer, "I was just waiting to see you." How delightfully Congolese!

However, his wish is now satisfied. He has seen the white man

and, with renewed energy, he will make the new start which should have been made on February 1st.

There were other palavers which had to be "cut"—an enquirer wishes to come to work at the Mission, teachers' tax-books, gift-boxes, arrangements for itineration to be made. Then we remembered that the day was far spent.

On into the night the war relic rattled towards Pimu, over bridges, and bad bits of road, the village fires gleamed brightly here and there, a terrific storm threatened ahead—till at last round the bend we saw the lights of Pimu. Back at 9.15 p.m., we were just in time to keep on the electric light while we had a hasty supper, ending a day which had brought many tasks blessed of God because for many in the homeland it had been a day of prayer for a couple at Upoto-Pimu.

News of Baptisms

By J. B. MIDDLEBROOK, M.A.

WE are often asked to give prominence to news of baptisms and we are happy to receive such direction. It is a legitimate request and we are glad to have it.

In the first place, we would claim that news of blessing in conversions, baptisms and additions to the churches is promptly brought to the notice of the churches. Not only in the *MISSIONARY HERALD*, but also in the *Baptist Times'* half column, the *In Their Own Homes* leaflets and the Annual Reports is such

signal information given with thankfulness and joy. Again and again from Congo comes the continuing record of souls reborn; the Lushai Hills and the Kond Hills, and other parts of India and Pakistan have their mounting church rolls, and even from Communist China come reports of the great decision being prayerfully taken under the shadow of persecution. But harvesting is by no means the whole story: there are long periods of clearing the ground, tilling the

soil, sowing the seed and defending the early crop from thorns and tares. What a wealth of grace William Carey himself needed during that first long period extending to seven years, when, time after time in his reply to home enquiries, he still had nothing to report. It is notorious that in Moslem lands conversions are few and far between ; no real breach has yet been made in Islam. A recent candidate who had seen military service in the Near East, on being asked if he had visited any mission stations there, replied that he had seen something of the work among Arabs and it was probably the very hardest in the world. With such an experience behind him, such a candidate will not proceed to the mission field with roseate and optimistic hopes. That "obstinacy" which Marcus Aurelius found so exasperating in Christians in the arena and in prison is a characteristic demanded of every missionary, whether he labours among a people of ancient faith or among modern Communists. His career as an evangelist is far more often marked by the disappointments of a Jeremiah in Jerusalem than by the speedy triumphs of a Jonah in Nineveh. In fact, the same reply needs to be given by the missionary from abroad to the request for news of baptisms that many of our home ministers are

compelled to give, namely, that the time of waiting still continues.

The tantalising part of it for a missionary is that organised heathen society quite often is too strong for the individual convert. Hinduism, for example, is a social structure buttressed by vested interests and age-long custom, and the decision to be a Christian involves social ostracism, persecution by the family and neighbours, economic and property losses and a new and strange loneliness. The problem of the provision of Christian fellowship which these difficulties set for the younger churches is almost beyond their resources, and it is quite impossible for them to provide for each and every convert a ready-made social environment. In his recent leaflet in the *In Their Own Homes* series, entitled, *Bundi the Weaver*, the Rev. Edward Evans paints a graphic picture of these social processes which are inimical to individual conversion. But, thank God, he also shows us how, in notable instances, they are broken through and triumphed over.

Our missionaries appeal for the prayers of the home churches, that the number of baptisms may be greatly increased as God blesses the labours of His husbandmen overseas and as the special difficulties of each mission field yield to the particular operations of His Holy Spirit.

5,318 BAPTISMS LAST YEAR

INDIA and PAKISTAN—1,765

CEYLON—36

CHINA—No figures.

CONGO—2,262

WEST INDIES—1,255

Open Doors

By D. SCOTT WELLS, A.C.A., B.M.S. India Secretary

THE coming of self-government to India and the setting up of the two Dominions of India and Pakistan has brought new opportunities for missionary work in India.

We did not know whether August 15th, 1947, the day on which the new Governments were inaugurated, would be celebrated with a renewal of rioting or with rejoicing. It turned out to be a day of genuine happiness and widespread rejoicing from morning to night. We were greeted on all sides with the utmost friendliness and a new spirit of cordiality. That new friendliness to British people, individually, has continued and it is certainly easier than it was before to make contacts and to get into friendly relationships with non-Christians. The passing away of the former sense of strain and tension between British and Indians is something for which to be thankful, and gives us new opportunities. We start our work now on a basis of friendship with Indians, instead of being regarded with suspicion as members of the ruling race.

In the Dominion of India, the Constituent Assembly has drawn up a new constitution by which freedom is given to all communities to profess, practise and propagate their religion. Ministers of the Pakistan Government have stated that there is freedom for all religions in that Dominion.

The new Governments have already some remarkable achievements to their credit. One of

these is the incorporation of most of the Native States within one or other of the Dominions. The autocratic rule of the Rajahs has come to an end, and a more democratic form of government has been introduced. Under the rule of the Rajahs, missionaries or Indian Christian workers were forbidden to enter many of the Native States, but now that the Rajahs have departed and the States have merged themselves with the Dominions of India or Pakistan, the doors which formerly were closed to preachers of the Gospel are now open, and evangelists are able to enter these areas.

DURING the past thirty-five years, Indian politics were dominated by Mahatma Gandhi. He is described as the Father of the Indian Nation, and was—and is—greatly revered. Mahatma Gandhi read the Bible regularly, and drew on the Sermon on the Mount for some of his teaching. When he was put in prison for political offences he always took with him a copy of the Bible. These facts are well known in India and have given rise to a new interest in the Bible and its teaching, and brought enquiries for copies of the scriptures. This gives us a new opportunity to speak about the Bible and its message.

THE change of Government has brought new difficulties for Christian workers, as well as new opportunities. The Dominion of India is a secular state, neutral



Young Devotees in Ceylon

in religion in the hope of avoiding communal trouble, but in practice the Hindu festivals are much more widely celebrated than formerly. In Bengal, where the last Governor under British rule went regularly to church, the present Hindu Governor inaugurates Hindu festivals and has Hindu worship in Government House.

In one province legislation was passed imposing restrictions upon people changing their religion, and this made it very difficult for anyone to become a Christian. This legislation was passed at a time when tension was high between Hindus and Mohammedans, and was for one year only and was not renewed.

IN contrast to the Dominion of India, the Dominion of Pakistan is avowedly a Muslim country linked in faith with the Muslim lands of the Middle East and North Africa. Muslims believe that the Dominion of Pakistan has come into existence in order

that Mohammedanism may be taught, and they consider that it is the duty of the Government to promote Islam. All key positions in the country are held by Muslims.

The holy day for Muslims is Friday, and this is now kept as the weekly holiday in Pakistan in preference to Sunday, which was the holiday under British rule. This means that Christians employed in Government offices may have to ask for leave in order to attend church on Sundays, and our schools have to have holiday on Friday as well as Sunday.

THese opportunities and difficulties come to us as a challenge to go forward where new doors are open, and to maintain our witness in places where opposition has increased, but in order to do this we need additional resources. Let us pray that these may be forthcoming so that the new opportunities and difficulties may be used to extend the knowledge of our Lord Jesus Christ.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Sunday: Gift and Self-Denial Week ends. Pray that missionary witness may influence the white population of Léopoldville as well as the African, and that reinforcements of missionaries to meet the vast opportunities in that capital city of Belgian Congo may be forthcoming.

*Second Week.—*An outstanding need of the Church in Congo is the adequate training of an African Christian leadership. Give thanks for the Kimpese Training Institute in Lower Congo where the B.M.S. unites with the American Baptist and Swedish Missions in training men for the pastorate and for teaching, together with their wives and children. Pray for many past students now in many parts of the Congo field that, taught and up-

held by God, they may lead their flocks into the way of light.

*Third Week.—*Offer praise for the growth of a Christian world outlook and for the development of missionary co-operation as shown in the World Council of Churches, the International Missionary Council and the various National Missionary Councils. Pray that all may be drawn closer together in love to God and in the furtherance of their great task.

*Fourth Week.—*Pray for the various departments in the Mission House, that their leaders may have guidance upon their tasks and problems, be provided with daily strength for daily needs, and lead the churches and their organisations to wholehearted service for the Kingdom of God at home and abroad.



View from Peak, Hong Kong

In Hong Kong Now

By R. H. P. DART

Mr. Dart first went to China in 1925 and served as Business Manager and Evangelist in Taiyuan Hospital. He was interned by the Japanese from 1942 to 1945.

HONG KONG has never been a sphere for B.M.S. work, but while my way to Shanghai is barred, I have found an opening for service there in the Y.M.C.A. With the inrush of thousands of troops, the Y.M.C.A. was soon overrun by hundreds of eager hungry soldiers almost from morn till night. My offer to help the over-burdened secretary and his wife and their Chinese assistants was gladly accepted.

For the first week or so the work consisted chiefly of chatting with the lads on their arrival, calling them by name instead of by number, until we felt there was a sense of knowing one another, an idea of purpose and fellowship. We let programmes develop naturally as we heard the needs and requests of the lads. Weekly gramophone record concerts soon started, with Saturday and Sunday afternoon visits

to places of interest, community hymn singing on Sunday nights, games, and talks in barracks and camps in padre's hour. The military authorities have co-operated in arranging transport for our excursions. In addition there are the individual contacts and talks with small groups which go on at the "Y" from morning till night. This, I think, is the most worth-while and abiding work.

Our hymn-singing experiment began with a shaky start, but is well established now. The lads always choose their old favourites, and some have very good voices. One Sunday night I persuaded a young Dutchman to join us. Over the breakfast table he told me he had been a church choir-man in Holland, but like many out here he had discontinued the habit of church going. He came and brought a friend and sang two very fine solos. A few weeks

ago I met a young lad who said he was thoroughly "browned off." We went to the hymn singing together. At first he did not open his mouth, but before it was over he was singing at full capacity, and as he left he said he had enjoyed it thoroughly. In his former state of mind he might easily have gone to the "Red Lion" nearby, where they sell a vile concoction called spirits.

LAST week-end two of my young friends came in at about 10 p.m. They were public school lads whom I have known for the past six weeks. They said they were going to a café for a meal. I promised to meet them later, as I was then talking to a man from Rothesay. He was forlorn and disconsolate as he had just said good-bye to his brother who was a sailor. He could not have cared less for Hong Kong or more for Rothesay. After seeing him off I went to find the other two lads.

About 10.30 we pushed three chairs on to the veranda, and began to talk. Somehow we started with Confucius, sixth century B.C. Then we moved to A.D., and a long discussion on the parable of the Pharisee and the publican, with a survey of present-day ideals and scales of value. In this case, as you will see, Jesus came in the middle of our talk. Sometimes He comes at the end of a chat and at others we begin with Him. I have often noticed when His name comes in, another kind of atmosphere is produced.

Two days ago two tall Australian soldiers on their way to Japan walked in. We started talking about Staffordshire, where

one of them came from. Next we discussed missionary work.

Padre's hours are most fruitful, when the talks are invariably followed by a barrage of questions. Opportunities come, not only among the soldiers, but also among civilian residents at the Y.M.C.A. At breakfast the other morning a civilian suddenly asked me : "How does a Chinese become a Christian?" I replied : "In just the same way as an American, a German or a Britisher. There is only one door, and it has nothing to do with rites or ceremonies, but everything to do with a person—God. Only through linking up with Him through Jesus by free will and choice; and thousands of Chinese had done—and are doing —this."

ANOTHER man in the dining-room attracted me, for he seemed to have all the cares of this world on his shoulders. I found he was an ex-local preacher. He had returned from the 1914-18 war disillusioned, and had given up church attendance and preaching. I suggested that it was the idealism of his youth that had made him critical of the Church and its members, to which he agreed.

I hope you will find something in this article for which you can pray and give praise. Remember these lads represent your Tom or Dick, or my John, and they all belong to Him, only some have not heard the Good News yet. Your prayers may be the means whereby some of them may hear and believe for the first time. If any reader has a son or other relative here in Hong Kong it would be a joy for me to meet them.



Founder's Day at Serampore : His Excellency the Governor of West Bengal, Dr. Kaitju, in front with Principal Abraham, followed by Dr. Angus, Professor R. A. Barclay, and Professor W. W. Winfield

Serampore College

IMPORTANT changes, significant of the new order in India, have taken place in the government of Serampore College. For ninety-five years the headquarters of the College Council have been in London. Now they have returned to India, as the result of prolonged discussions and negotiations, carried through with the utmost goodwill. The existing officers and members of the Council have resigned and new officers and members have been appointed. The former include Mr. C. T. Le Quesne, K.C., Master ; Dr. G. H. C. Angus, Principal ; and Dr. H. R. Williamson, Secretary ; and such stalwarts as the Rev. Herbert Anderson, Dr. S. Pearce Carey,

Dr. George Howells and Dr. C. E. Wilson.

The new Council consists of Dr. Angus, Master ; Dr. C. E. Abraham, Principal ; Rev. H. M. Angus, Secretary ; Rev. Ch. Bhanumarti, Bishop C. K. Jacob, the Rev. John Kellas, Mr. P. Mahanty, Dr. R. B. Manikam, Dr. A. Ralla Ram, Bishop S. K. Tarafdar, the Rev. D. S. Wells and Dr. H. R. Williamson. The first sessions of the new Council were held on June 28th and 29th, and the proceedings included an informal tree-planting ceremony and a service in the College chapel conducted by Bishop Tarafdar.

Dr. Abraham, the new Principal, was a student in the College

and has served on the staff for many years and has more recently been Vice-Principal. Many friends will remember his visit to this country last year when he served as William Paton Lecturer in the Selly Oak Colleges, Birmingham, and when the degree of Doctor of Divinity of Serampore College was conferred upon him.

How Carey would have re-

joiced to see this day ! For his chief concerns included the building up of an equipped and consecrated Indian leadership, the establishment of brotherly links between east and west, and the development of an ecumenical fellowship. All these are exemplified in Serampore College, whose notable service in the past is needed in even greater measure in the new India.

Celebrating at Quibocolo

Quibocolo Station in Portuguese Angola, was founded in 1899 as a memorial to the five members of the Comber family who gave their lives for Christ in Africa. For twenty years the soil proved hard and stubborn, but recent years have brought a rich harvest as this article shows.

GREAT preparations were made for the recent Matondo (Thanksgiving) meetings. Enthusiasm was kindled early in the hearts of the people and was deepened as the time for the meetings drew near. Everyone worked hard. The station was cleaned up, as were roads and paths leading to it, by gangs of women from nearby towns. The men repaired and cleaned houses in readiness for visitors and temporary bridges were built across streams. Hundreds of our Zombos now working in Belgian Congo were expected for the week, and accommodation and food for them had to be provided. The response of our own people was far greater than we had dared to hope, and we received nearly a ton of pea nuts, a like amount of madioca, and over half a ton of beans.

A great reception was given to the car-loads of 200 visitors who had travelled from Léopoldville and Matadi. The noise as they parked in front of the missionaries' houses completely drowned the hymn of welcome. These distant visitors were supplemented by people from all parts of the Quibocolo district, some of whom had travelled for two, three or four days.

The Thursday was spent in examining candidates for baptism. All enquirers pass two such examinations. All must spend at least a year in an enquirers' class, and a further period of six months before they can be presented for a second interview. The names of the successful candidates are brought before the church meeting.

Missionaries from Bembe—Mr. and Mrs. Hillard, Miss Macintyre

and Miss Motley; from San Salvador—Mr. Parsons, Miss Cheshire and Miss Carbery; and from Léopoldville, Mr. and Mrs. Reynolds; shared with the Quibocolo staff—Mr. and Mrs. Grenfell, Miss Milledge and Miss Cuff—in the proceedings.

SATURDAY, Sunday, Monday and Tuesday were the great days of the Matondo. At the official welcome meeting on Saturday afternoon members from each district stood in turn, when their leader gave a greeting and a verse of a hymn was sung. A feature was the singing of the Léopoldville choir, whose contributions reached a high standard. Mr. Parsons ably voiced the cordial greetings of the missionaries and the home churches amid applause and the singing of "Blest be the tie that binds." The evening was spent in writing membership cards for the baptismal candidates.

Sunday opened with the baptism in the river of 104 people in the presence of the largest crowd yet seen at Quibocolo for such a service. Morning service with a congregation of about 2,000 was conducted by Mr. Hillard, when a Léopoldville deacon led in prayer and another from Matadi read the lesson. A children's service in charge of Miss Macintyre and Miss Motley was held at the same time. 864 sat down at the afternoon communion service, when the baptized candidates were received into membership, and Mr. Reynolds spoke. Simultaneously an open-air evangelistic service was conducted by Mr. Parsons.

Monday morning was occupied with church business when, among other speakers, contributions were made by Afonso Leve and Lango, two of the earliest station boys and teachers. In the afternoon a play which recalled outstanding events in the Quibocolo story was presented by members.

A SURVEY of present work was made on Tuesday morning. Each district was represented by a speaker who told of progress, and of difficulties and joys. All referred to the quickening of spiritual outlook, a general increase in the number of enquirers, and of open doors and a hunger for the Good News. As a variant from this, a baby show, limited to babies born on the station, was held when 240 babies were presented by their proud mothers, and its effectiveness was a tribute to the value of the work of the missionary nursing sisters and their African helpers.

Much valuable work was done behind the scenes and between the great gatherings. Here in Quibocolo, as in our assemblies in this country, the occasion made for the deepening of fellowship and the inspiration of people gathered from remote and lonely districts. The influence of the Matondo will spread far and wide, and will abide for many days.

The blessing of God rests on the work at Quibocolo. Altogether 472 men and women were baptized last year, and over 2,000 enquirers are receiving training.

World News

Rescue by a Missionary

DR. PHILIP AUSTIN was recently the chief figure in a dramatic rescue on the Congo. On September 7th the motor-launch *General Olsen*, in which he was travelling to Yakusu, was leaving a village when a belated Congolese missed his footing while attempting to board the vessel, and fell into the river. A lifebuoy which was thrown overboard failed to reach him, and he began to sink. Dr. Austin then dived from the upper deck and managed to pull the man to the surface, though his weight nearly dragged Dr. Austin under.

Fired by Dr. Austin's example, five members of the crew jumped into the water and managed to help the drowning man and his rescuer to keep afloat. A rescue boat sent from the bank picked up both men who were helped ashore by the villagers and afterwards taken on board the motor-launch. Dr. Austin, worn out by his efforts, was loudly cheered by Europeans and Congolese passengers. First aid was rendered, and both rescuer and victim are reported safe and well.

A Deacons' Retreat

ABOUT thirty deacons from the Kibentele, Thysville and Wathen districts attended a deacons' retreat. It was a privilege as well as a wonderful opportunity to minister to these church leaders. As chosen representatives they could be regarded as the "cream" of our membership. The

subject was the Holy Spirit, and the questions asked were mostly intelligent, honest and earnest. The retreat was beneficial to all, and we can only hope and pray that the seeds sown in our hearts then may come to full fruition and that the deacons will share with their people some of the blessings of these days.

C. A. COULDRIIDGE

In Lower Congo

MY first few weeks here after furlough have served to confirm my faith in the power of God to change men and women and to keep them by His love. Nkiawete, who was a seemingly impossible girl, is now a church member, happily married and teaching in the B.M.S. school in *Léopoldville*. When passing through Kazangulu railway station the other day I was delighted to see Nkunda. He is the station telephonist, and appeared immaculate in khaki uniform and peaked cap. What matters more is that he has joined the nearest church and manages to finish his work in time to attend services. Lina, who left school last year after being baptized, is running the first girls' regional school in this district for day scholars and weekly boarders.

RUTH W. PAGE

From Shensi

A REPORT written shortly after the entry of Communist troops says that work in *Sanyuan* continues without interruption though there has been a falling off in the number of children attending school. News from the *Fuyintsun* area is also

encouraging with all church meetings and the special Home for Christ meetings carried out in all districts with one possible exception. In Sian church services and meetings have been held as usual. Most schools are still closed, though the Tsun Te school re-opened with 200 students, and the small school in the suburb has made a tentative start. The Bible School continues to function, and the hospital has never really stopped work. As many as 100 patients attend daily.

In Shantung

INFORMATION recently received tells of nineteen baptisms in Tsinan, the provincial capital. The East Suburb church has been re-opened for services. The Bible Class in the hospital has been maintained, and the Bible School is running.

In Cuttack

THE Buckley House Girls' School in Cuttack has had a long history and a life of great usefulness in the work amongst women and girls in the province of Orissa. Reorganisation has been necessary on the Government's insistence, and there is now a lower primary school of 250 girls and small boys with Miss Case as head mistress, and a high school section with 332 girls and Miss B.

MISSIONARY NOTES

Arrivals

16th August, Miss M. A. Fasham, Miss F. P. M. Russell, Miss E. D. M. White and Miss M. L. Richardson, from Belgium.
23rd August, Rev. A. V. and Mrs. Matthews, from Belgium.
27th August, Dr. Margaret Owen, from Belgium.

Departures

26th August, Dr. Muriel Rigid Green, for Berhampur, and Miss D. J. Curtis, for Colombo.
3rd September, Rev. A. A. Somerville, for Dacca.
15th September, Rev. R. L. Morgan, for Baraut.
16th September, Miss Budho J. Singh, for Delhi.
16th September, Rev. A. R. and Mrs. Neal, for Yalembo, and David Austin (son of Dr. Philip Austin), to join his father at Yakusu.

Panda (Serampore trained graduate) as head mistress, Miss Subarna Sahu as her assistant and Miss Case as secretary. The excellent work of the staff is shown in the results of the recent examination with thirty-three passes out of thirty-three in the middle school and the award of an open scholarship, and twelve passes out of thirteen in the matriculation examination.

At Chandraghona

"H.E.," the Governor of East Bengal visited the hospital recently and expressed interest in all he saw, especially the Leper Colony, for which he made a special gift of Rs. 700. It is hoped that the Pakistan Government will provide further help as the result of this visit, not only for the maintenance of the present patients, but also in provision for an increased number of patients in the colony. At a recent Sunday service five lepers were baptized.

Baptisms in India

AS the result of a series of evangelistic meetings in Barisal about twenty baptisms have taken place, most of the candidates being schoolboys.

Twenty baptisms are reported from Dinajpur, eighteen being from the non-Christian community.

Births

27th April, at Léopoldville, to Mr. and Mrs. E. W. Mitchell, a son, William Robert.
9th July, at Pimu, to Dr. and Mrs. V. H. Wheble, a son, Andrew Marcus.
28th July, at Kingston, Jamaica, to Rev. W. and Mrs. Foster, a son, Roger Neil.
2nd September, at Halifax, to Dr. and Mrs. S. L. Henderson Smith, a son, Thomas.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gift sent anonymously:—
Anonymous (Tools for Wathen), 10s.



• 1950 •

The 158th year of the
Baptist Missionary Society

Published by the Baptist Missionary Society, 93-95 Gloucester Place, London W.I.

The new Prayer Calendar picture has been painted from a photograph of a congregation leaving Bolobo Church, which was taken by Mr. H. C. Janes, F.R.G.S., B.M.S. Chairman, during his recent visit to Congo.

The daily topics for thanksgiving and prayer cover the Society's work in all its fields.

Buy and use a copy.

2s. 9d. post free, or order from your Magazine Secretary.

**THE CAREY KINGSGATE PRESS, LTD.,
6, Southampton Row, London, W.C.I.**

Cover Picture : A Chinese River Boat

The Mission House is 93-95 Gloucester Place, London, W.I. :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.
Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.I.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I.

MISSIONARY HERALD

DECEMBER 1949 • PRICE THREEPENCE



THE FIELD IS THE WORLD



The **Missionary Herald**

of the Baptist Missionary Society

Christmas in the Kond Hills

By HELEN M. EVANS, Udayagiri, India

"A MA, when is Christmas?" asked a little voice as I walked slowly down the village street. The voice belonged to a small girl with large brown eyes and curly hair, holding a diminutive brother by the hand. As I stood there some of the women came slowly forward, and several children from various houses up and down the street ran out, and, as they joined us, one after another repeated much the same question, "Oh, Ama! When is Christmas?" "Is it this week?" "Is it soon?" It was obvious that they must have been talking about it, and that to them Christmas evidently meant a time of happiness and joy, made real to them by a feast of curry and rice such as they never had at any other season of the year, and which for some is the only meal in the whole twelve months when they may eat as much as they

can swallow, and also by the gifts sent out either through the "Wants" boxes, or bought by money supplied by British friends.

Christmas is indeed a time of great rejoicing in the Kond Hills, and in many areas non-Christians as well as the converts have come to regard the birthday of Jesus as a time of gladness and cheer. Nowadays thousands of children and young people have cause to be thankful for His coming. Preparations begin several weeks beforehand, and in the bigger villages where there are shops one sees bales of brightly-coloured cloth on the shelves, and little dresses and shirts of green, blue, magenta, orange and pink hung up all round the open-fronted shops to attract the eye and empty the purse of the villagers and of those who come in to the weekly market to buy and sell their

goods. The steps of the cloth-mERCHANTS' shops are crowded from morning to night, and the tailors who ply their machines on the steps are kept as busy as they can be for weeks. Small groups who have come in from the districts where there

are no shops can be seen standing round the *durzis* waiting for a shirt or dress or blouse to be finished.

BESESIDES new clothes for themselves or their children some of the Christians buy gaily-coloured paper to make into paper chains, and after the women have repaired the floor of the church and the men have finished the whitewashing, the walls are festooned with the chains which are interspersed with palm leaves and mottoes, the favourite being "Our Saviour was born today." On the day itself all the Christians are astir early, the women polishing their brass pots and silver ornaments, and everyone getting dressed in the very best and brightest clothes he or she can either afford or borrow.

What a sight it is to see them all making their way to church—lines of brilliant colour crossing the grass or between the fields of golden waving rice, or over the pale stubble of the fields already harvested, their happy faces and



A Christmas Scene in North India

shining eyes telling of the joy that the day has brought. Soon the church looks full, but still they come, and by squeezing up a little tighter and doubling up their knees till they almost touch their chins, room is made for the late comers, for more than any other day in the year, the Christmas service brings a hundred per cent. attendance, even though it is held in the morning and the midday meal may be late. But this is of small consequence, and the rest of the day is spent in family gatherings in the real spirit of Christmas.

THIS, too, is one of the favourite times for baptisms. Every church has a Christmas feast which is eagerly anticipated by everyone, and especially by the poorer members of the community. Usually the baptism is held in the morning in the nearby river or lake, with separate groups of Christians and animists watching from the banks. After the service all the Christians gather for the feast. Weeks before-

hand the women collect leaves and pin them together to make plates for the feast. Every member gives either rice or a few pence. Some of the deacons are deputed to buy what is required, and they and their assistants do the cooking and serve the meal. This reversal of the usual procedure makes the day all the more remarkable, and the women enjoy their leisure as much as the men enjoy doing the work. These feasts vary according to the district and the size of its community. In the distant places there may be only fifty, while at others there are as many as 500. But at all there is abundant evidence of happiness and joy and love, of which they knew nothing before they learned of Christ.

After the feast come sports for the young folk, and frequently the non-Christians gather in good numbers to enjoy the fun and frolic. Before the war, when "Wants" boxes came out to India, the giving of garments was

the climax of the day. This delightful custom has, of necessity, had to stop, but the children beam with delight when they are presented with a comb, mirror, pencil or notebook, or with one of the Gospels or hymnbooks which many of them have been wanting but could not afford to buy.

SINCE the hospital has been built, Christmas Day has brought cheer and gladness to many of the patients. All the wards are decorated and the staff go round singing carols and Christmas hymns. Small gifts are made to the patients, many of whom express a desire to make a contribution to the hospital funds in acknowledgment of the loving help they have received during their stay. During the morning a Christmas service is held for those who can attend, and specially appetising meals are served as a practical witness that "Love came down at Christmas."

Christmas with Students in China

By BRYNMOR F. PRICE, M.A., B.D.

WHEN I was asked by the Editor to write a short article on the way in which Christmas is celebrated on my mission station, he left me with a wide choice of subjects, as my wife and I have spent Christmas in three different parts of China during the past three years. I propose, therefore, to say a little

about two of those three places, both of which were centres at which Christian universities were situated, and at both of which we spent Christmas with Chinese students.

School and university holidays in China are so arranged that the winter vacation takes place at the time of the traditional

New Year, which usually occurs at the end of January or the beginning of February. This means that the students do not go home for Christmas, as there is only a short break in their studies. Students from non-Christian homes are thus given an opportunity to learn the meaning of Christmas in a Christian environment. In China there is certainly none of that commercialisation of Christmas which one finds all too frequently in this country. Those

who celebrate Christmas in China do so because it has some religious significance for them, and for millions in China there is no celebration at all. So when the Chinese children on the campus were entertained at a Christmas party in a vast unheated hall, the look of wonder on their faces was all the greater for the lack of Christmas gaiety in their own homes. With a few simple biscuits and peanuts, and gazing at the hand-made paper-chains, they enjoyed an afternoon such as they would not experience again for a year. The students and older Christians joined in with great hilarity as familiar nursery games were played.

IT was a white Christmas at Tsinan that year, and the weather was all too seasonable for the thousands of refugees who



Christmas Day in Tsinan, China, showing tower of Kumler Chapel

were streaming into the city at that time from the surrounding countryside. But the cold weather did not prevent large numbers of students from attending the special Christmas carol service in Kumler Chapel, the building whose massive tower dominates the campus. That tower was more than ever the focus of attention as the "Christmas Star" was once again lighted on its roof, and shone out over the campus and upon the reverent young faces of the students as they stood outside the chapel under the wintry sky, listening as the Chinese President of the university, Wu K'e-ming, proclaimed the Christmas message.

Our Christmas two years later, in Chengtu, was celebrated in less austere surroundings. In Tsinan, Cheeloo University had been holding its Christmas festivities for the first time since the Sino-Japanese

War. During much of that period West China Union University in Chengtu had been the gracious host to a number of refugee universities from occupied China, of which Cheeloo was one. The atmosphere of untroubled serenity which was characteristic of Chengtu recalled that of one of our own older university centres. Each college had its own well-organised programme of carol singing and social activities, and weeks of intensive rehearsing finally resulted in a moving presentation of *Messiah* in English by a university choir and Chinese soloists. Hundreds of oranges, sweets and cakes were contributed by the missionary staff for the refreshment of the numerous bands of carol-singing students who patrolled the campus until the small hours. One of these bands consisted of students from the theological college, who a few hours previously had, as was their custom, invited the staff to a Christmas feast in their building whose walls were decorated with Christmas cards and with all the

many flowers still in bloom in this part of China.

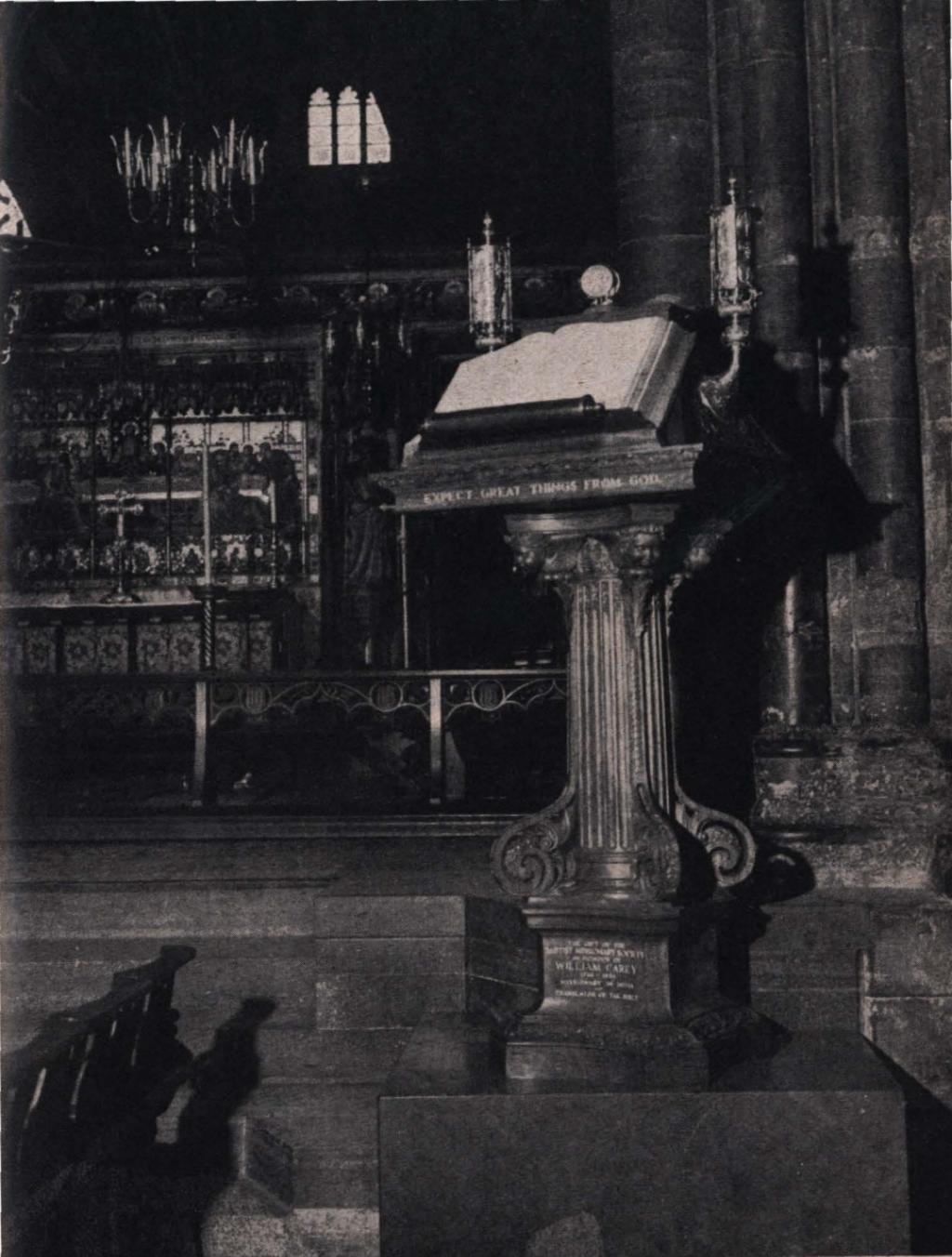
In both of the universities I have mentioned, every student had the opportunity to learn more about the true meaning of the Christmas message. But the Christian universities represent only a small proportion of the total student body of China. What of the far larger government universities? The challenge of this largely unevangelised field is only gradually being met by such bodies as the National Christian Council, the Student Christian Movement and the Y.M.C.A. A few of the missionaries and Chinese Christians most interested in this type of evangelism met with a handful of the 6,000 students from the National Szechwan University at Chengtu last Christmas, and in this way stimulated an interest in a further knowledge of the Gospel. From such small beginnings great opportunities can grow. Let us pray that Christmas, 1949, may prove a new evangelistic opportunity in China, despite the changed political situation.

The Carey Lectern

IN the long centuries of its existence Westminster Abbey has been the scene of many memorable and noteworthy events. None can have been more fitting than the occasion on October 11th, when the Carey Lectern was dedicated to the service of God. For Carey was pre-eminently a man of the Bible. From his youth he was its devoted lover and student. In his ministry in Moulton and Leicester he was its faithful expositor. During his

forty-one unbroken years in India its translation into the languages of the East was foremost among his major tasks. He was a man of catholic outlook. The Serampore fellowship welcomed missionaries of many denominations. Serampore College was wide-embracing. Carey's broad vision envisaged a decennial world missionary conference beginning with 1810.

Apart from the embarrassment the prominence given to him



The Carey Lectern in Westminster Abbey



On the Roof of the World

in the Abbey would have caused him, he would have rejoiced to see the great company of representatives of churches, missionary and other religious bodies, and Baptists from London and the provinces which thronged the Abbey on that afternoon ; and to know that his memorial would be intimately associated with the public reading of the Word for generations to come.

Christian fellowship and dignity marked the service in which Baptists had their due place. Dr. S. Pearce Carey, M.A., Carey's great-grandson, handed the Lectern to the Dean with appropriate words. A Baptist layman, Mr. H. C. Janes, Chair-

man of the B.M.S., read the first lesson from the Lectern. A Baptist minister, the B.M.S. General Home Secretary, the Rev. J. B. Middlebrook, M.A., delivered the address from the pulpit, while Baptist people joined heartily in the hymns of praise. The Abbey clergy, led by the Dean, Dr. A. C. Don, entered as fully into the spirit of the service as they had into all prior negotiations.

The Lectern stands as a gesture of ecumenical fellowship, a tribute to an outstanding missionary, and a constant reminder to all who see it and hear the Word of God read from it of the long-continued and great unfinished world task of the Church.

At Berhampur Hospital

R AHAZI, the senior Biblewoman, is retiring after fifty years service in the hospital. She was converted in the early days of the mission. She has asked to be cared for in hospital, but is staying for the

time being with other Brahmin converts, Govinda Sahu and his wife, who are very good to us and have a comfortable, airy house. Rahazi will continue to witness for her Saviour even in her old age.



Peak of the Himalayas

A New Church in Sian

MAY 7TH was a great day for the Christians of Sian, for it was marked by the opening of a new church on the north-eastern outskirts of the city. Above the big entrance gate were the words *Chi Tu Chiao Hui*—Christ's Church. It was like entering a new world to pass from the noisy grimy expanse of factories and workshops to the peace and joy of this plot of land enclosed by a wall. Mr. Li Hai-jeng's Gospel cart was there with its loud speaker sounding out the hymn "Christ the Lord is risen today."

The two leaders of this new cause, Mr. Ch'en Chih-tao and Mr. Chao Ho-nan, welcomed the visitors, and many of the leaders of the evangelical Sian churches

came to rejoice with the young Christians of this new cause in this needy district. After tea and peanuts and talk everyone moved into the new building for the service. The building seats about 200 people. It is a clean, fresh hall with newly whitewashed walls hung with many different coloured scrolls upon which words of Scripture are written, together with good wishes from many churches and schools. A white cloth covered the wooden pulpit upon which were pots of pansies, geraniums and tall daisies.

Mr. Yang Li-wu announced the items of the order of service. Mr. Chao Ho-nan reported on the history of the church and of the recent move to this new plot of land which, with the buildings,

was a sudden gift from a church member. Tears streamed down his cheeks as he spoke of "our wonderful God and His amazing grace in giving us this new church for the worship of God and proclamation of His Gospel of salvation to the needy people around." He related how this gift had come in answer to prayer, and then told the result of the contributions and thanked everybody.

Then Sian's veteran *Pastor Chiang*, of West Suburb, preached on God making a new heaven and a new earth. He said this building was originally a theatre, now it was changed into a church. God is indeed making Sian anew ! He spoke of the great movements of revival and of the advance of

Christ's Church in town and country in Shensi, and of new churches springing up in unevangelised areas on the Sian plain. Such was *Kuo Shang Tsun*, a church to which God had given special grace. Next *Bishop Liu*, of Sian Episcopal Church, spoke on the indigenous nature of this church, its broad catholic spirit and its stress on the importance of worship. The 130 members then rose and bowed their thanks to all the guests.

Then came the photograph and a happy meal together. It was a real feast of good things both spiritual and material, and we praised God for yet another sign of His working in our midst. Pray for this new church.

Gange High School, Delhi

MISS PORTEOUS' article in our September number on *A High School in India* referred to the large number of girls coming into Delhi after the partition of the Punjab. The present principal of the school, Miss Robb, writes in this connection :

"These girls have accepted the conditions of the school as they are, and we are happy about the way that they and others like them have settled in. They have faced us with no new problems and given us no headaches ! There is certainly no question of spending sacrificially given money on additional and unnecessary luxuries."

MISS ROBB continues : "The proportion of our budget which

comes from the B.M.S. steadily decreases. Food, fuel, repairs to buildings, have increased several times in cost, and teachers' salaries, at Government enforced rates, have gone up tremendously, but we have not asked for or had any increase in our allocation. I hope that when the new system of grants gets into force we may be able still further to decrease our Mission grant, but we still don't know what to expect. Last year only one-tenth of our spending came from the Mission. We took over Rs. 20,000 in fees. This surely means that our community has been gradually learning the value of education and a sense of independence which makes them willing to pay for it. Most people pay willingly and regularly."

JANUARY 2ND, 1950.—The Annual United New Year Meeting for Prayer for Missions will be held in Bloomsbury Central Church on Monday, January 2nd, at 11

a.m., when the Rev. J. H. G. Adam, M.A., of Balham, will preside and give an address. Other similar meetings will take place in provincial centres.

Staggered Christmases at a Congo Out-station

By F. H. DRAKE, Yakusu, Upper Congo

WHEN it comes to making ready for Christmas there is no lack of willing helpers. For two days now Irema substation in the south-west part of the Yakusu district has been a hive of industry. At times it seemed as if the almost innumerable tasks would never be completed, but at last all is ready. The compound has been swept and tidied, and gaily bedecked with flags and flowers. In one corner is a huge pile of firewood and dry palm fronds. On the river bank a long slender pole has been erected. Before long this pole will be the scene of much excitement as one schoolboy after another tries to reach the prize—a pair of old shoes—which is tied to the top. In ordinary circumstances a tree of this sort would present no difficulty to a forest boy, but the palm oil which has been liberally applied to this one makes it easier to come down than to go up!

Around the space reserved for the sports a crowd has gathered—teacher-evangelists and their wives from nearby villages, schoolboys happy after their Christmas dinner of meat and rice, small children many of whom wear the small frocks or woollen vests given them earlier in the day—all laughing and talking as they wait for the fun to begin. As

soon as the African pastor and his family arrive the signal is given to start. Then for more than two hours races of all kinds are keenly contested by young and old. The high spot of the afternoon, however, is the canoe race. A team of men from a neighbouring forest village has challenged the mission boys to a race to the other side of the river and back. What our boys lack in brawn they more than make up in skill and, after a tremendous struggle, they emerge victorious, much to the annoyance of the men. Peace is soon restored, however, by presenting prizes to both crews.

By the time the canoe race is over it is beginning to get dark. In the twilight the firewood is hauled to the centre of the compound and the bonfire is built up. As soon as it is lit, a crowd gathers and soon the quietness of the air is shattered as a hundred voices blend in song. One carol succeeds another. The tunes are those beloved of Christians

Christian Women of Irema with Mrs. Drake



everywhere, but the words are these people's own—universal yet individual like the appeal of the Christmas message. The sound of the singing travels far on the still night air, and from across the river the echo comes answering back. It is as if those beyond the mission station, but not outside its influence, are listening and joining in. And then, seated on the ground before their fire, like the shepherds on the first Christmas morn, the now silent carollers listen wonderingly to the old, old story of the Babe born to be King.

Slowly the fire dies down. For a while little groups linger within the circle of its warmth, but as the embers grey they make their way to their homes and another Christmas Day is over.

BUT, you may ask, have you no calendar at Irema? How is it that you celebrate Christmas when for the rest of the world it is but the second week in December? Our answer is that we are quite aware of the date, but while other folk have but one Christmas in the year, we have *three*! Christmas has to be celebrated not only here at Irema, but also at Yalikina—another of the Yakusu substations a hundred miles down river, and in addition we are expected to be present at the celebrations held at Yakusu itself on Christmas Day. When first faced with this situation it seemed as if some of our friends would have to be disappointed unless—and the idea came—why not stagger Christmas?

And so it is that two days before Christmas celebrations are held at Yalikina very similar to

those held a fortnight before at Irema. By three o'clock in the afternoon the open space in front of the mission is literally black with people. By the time the carols begin more than 500 people have gathered. To this throng the Christmas message is told yet again, not only in word, but also in pictures as lantern slides depicting scenes from the Old and New Testaments are shown.

AND then, sixty miles up-river to Yakusu for the third Christmas of the year. For a long time it has been a Yakusu tradition that Christmas Day should begin with carol singing. At five o'clock the station drum is beaten and from the shadows little groups of carollers emerge. Many of them have been waiting for hours around their fires, but it is only when the drum gives the signal that they can begin their tour of the missionaries' houses to herald Christmas Day with a song and wish their white friends a "Mellie Clistmas!"

Long before the last group of carollers departs the dawn breaks. Silently the sky becomes aflame. For a time the mists hang low over the river and forest, but gradually they give way before the power of the king of the heavens as he rises ever higher in the sky. As we watch we lift up our hearts in thanksgiving that the Dayspring from on high has visited this land and people, and that in the hearts of many the dawn has come. Mists of ignorance and superstition remain, but we believe that they will give way before the Sun of Righteousness as He rises with healing in His wings. Pray with us that they may.

Their First Christmas Overseas

RECRUITS FOR THE MISSION FIELD



Top Row.—Rev. S. B. Stephens, B.A., B.D., and Mrs. Stephens, B.A., for Ceylon. Sister D. A. Humphreys, S.R.N., S.C.M., for India.

Middle Row.—Sister D. Davies, S.R.N., for India. Rev. and Mrs. A. V. Matthews, of New Zealand, for Congo.

Bottom Row.—Miss J. H. Delmore, for India. Miss A. Binns, B.Sc., for India. Miss M. J. Greenaway, for Congo.



Missionaries in India and their children—

Miss I. D. JOHNSON	Rev. H. W. NICKLIN	Mrs. WELLER
Dr. F. THOMAS	Rev. B. C. R. HENRY	Mrs.
and SUSAN	Mrs. HENRY and PAYNE and	Rev.
Kneeling : Mrs. THOMAS and JUDITH	MICHAEL ELIZABETH	S. E. E. PAYNE NICKLIN, HUGH and RICHARD and BRENDA

New Publications

Christianity and History. By HERBERT BUTTERFIELD. 140 pp. 7s. 6d. Published by George Bell & Sons.

THIS is not a long book, but it is fresh, stimulating and satisfying, and there is not a dull page in it. Your reviewer read it through at a single sitting and found it so fascinating that he could not put it down till he had finished it. History can be dry as dust, but here it is living and moving. Here are no vague generalisations or facile simplifications, but an orderly process of thought that grips the mind.

The book is based on the fact that all men are sinners and that there is gravitation downwards in human nature, and that it is this inadequacy in human nature itself which comes under judgment. And this judgment falls heavier on those who come to think themselves gods and say that the strength of their own right arm gave them the victory. And it is the problem set to every generation to see what it can make of the mess left by its predecessors. In view of the complex problems that confront this generation, the author says truly,

"Those people work more wisely who seek to achieve good in their own small corner and then leave the leaven to leaven the whole lump than those who are for ever thinking that life is vain unless one can act through the central government and do big things."

He shows that there is a judgment of God involved in the very processes of history, and the Hebrew prophets and Jesus Christ give the clue to the interpretation of history.

Space will only allow one more quotation. "After a period of fifteen hundred years we can just about begin to say that at last no man is now compelled to be a Christian, either because it is the way to procure favour at court, or it is necessary in order to qualify for public office, or because he would lose customers if he did not go to church—this fact makes the present day the most important and the most exhilarating period in the history of Christianity and the removal of so many kinds of inducements and compulsions makes nonsense of any argument based on the decline of professing Christians in the twentieth century."

We warmly commend this book to all thoughtful readers.

E. W. BURT

Your Marriage. By J. O. BARRETT and R. W. SHIELDS. 24 pp. In choice cover and cellophane envelope. 9d. (by post 10d.).

A THOUGHTFUL and helpful booklet to be placed by ministers in the hands of young people who interview them about marriage and its implications. It includes the marriage service and a chapter on its meaning.

The Household of God. By EVELYN GILL. 9d. (by post 10d.).

THIS play, No. 22 in the "Every-land" series, is arranged in three scenes for ten school girls. Its development centres around the coming of a coloured girl to an English school.

The Coming of the King. By MURIEL CLARK. 2s. (by post 2s. 1d.).

A PLAY based upon the Bethlehem nativity story and its outcome; for nine characters. It has the advantage that the music is printed with the text.

The Decisive Decade. By A. M. CHIRGWIN. 112 pp. Cloth. 4s. 6d.

DR. CHIRGWIN gave the Duff Memorial Lecture in 1947 and has now reshaped his material in book form. His work is based on the assertion that the ten years from the end of the second world war form the decisive period in the life of the Church in our time. He deals with the emergence of the World Church and the problems and opportunities which it presents to Christian leaders, and with many questions about the relation of the younger churches in mission lands to the Home Committees that call for serious attention.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—We give thanks for the growing missionary purpose of the home churches and their organisations, and for devoted missionary secretaries, treasurers and all who organise the response; and for auxiliary forces, like the Men's Movement, Girls' Auxiliary, League of Rope-holders, Teachers' Association, and Wants' Department. Pray that all activities may be based on the sure foundation of love to Christ and concern for the salvation of men.

Second Week.—We pray for young men and women preparing in university and college for missionary service, that their sense of Divine call may intensify amid the manifold occupations and attractions of their environment; for overseas students in this country, that their time here may draw them to Christ and not away from Him; and for boys and girls in our churches and homes who feel

drawn to missionary service, that this may grow with the passing years.

Third Week.—Pray for missionaries on furlough that, while they seek to inform and inspire the churches by their stories of what God is doing overseas, they may drink deep of spiritual refreshment and power against the time of their return to their work abroad; and for the Officers and Council of the Baptist Union in their manifold responsibilities.

Fourth Week.—Offer thanks for the coming of Jesus, who is the Saviour of the world, for the Church in every land, and especially for all converts who keep Christmas for the first time. Pray for missionaries separated from their children and for children who long for their parents. Seek guidance for the Society's Committees as they face unprecedented demands in the coming year.

THE PRAYER CALENDAR for 1950 should be purchased this month. 2s. 9d., post free, or order from your missionary secretary, 2s. 6d.

MISSIONARY RECORD

Arrivals

14th Sept., Rev. D. E. Allen, J.P., and Rev. D. A. Morgan, J.P., deputation from Jamaica.
20th Sept., Dr. and Mrs. F. R. Brebner-Smith from Upoto-Pinu; and Miss A. M. McGregor, from Yakusu.
25th Sept., Miss M. Starke, from Rangamati.

Departures

August, Miss M. J. Shields (from Lisbon), for Bembe.

15th Sept., Rev. R. L. Morgan, for Baraut.
23rd Sept., Miss D. M. Timmins, for Bhiwani; Miss A. S. Binns, for Barisal; and Miss J. H. Delmore, for Dinajpur.
1st Oct., Rev. G. D. and Mrs. Reynolds, for Palwal; Miss D. Davies, for Lungieh; Miss D. A. Humphreys, for Delhi; and Mrs. W. C. Eadie, for Calcutta.
7th Oct., Miss F. P. M. Russell, for Ntondo.

Birth

Sept., at Hankow, to Rev. E. G. and Mrs. Collins—a son, Robert.

Books for Christmas Presents

THE LIVING CHRIST IN MODERN CHINA. GEORGE YOUNG. A best seller. 7/6 (postage 5d.).

THE GOSPEL IN INDIA. W. E. FRENCH. A record of B.M.S. work from its beginnings till now. 6/- (postage 4d.).

WHEN THE SONG BEGAN. G. E. HICKS. Work among outcastes and lepers. 2/6 (postage 3d.).

TALKING DRUMS OF AFRICA. J. F. CARRINGTON. An authentic description of Africa's secret language. 5/- (postage 4d.).

THE CHANGING CONGO. GWENDOLINE PUGH. A series of contrasts. 2/- (postage 2d.).

GEORGE GRENFELL: Master Builder of Foundations. H. L. HEMMENS. 1/6 (postage 2d.).

THE ETERNAL PURPOSE: A gift volume to encourage the practice of daily Bible reading in home, school and college. Collated by D. TAIT PATTERSON. 384 pages. 15/- (postage 9d.).

THE DAWN BREAKS. W. D. GRENFELL. An account of San Salvador, our oldest Congo station, in story form. 5/- (postage 4d.).

FREEDOM IN JAMAICA. E. A. PAYNE. The romance of work in the West Indies. 5/- (postage 4d.).

THE BELLS OF MOULTON. W. E. CULE. The B.M.S. story told for children. 3/6 (postage 3d.).

By MURIEL CLARK

1. **THE GATES OF THE KINGDOM.**
2. **WHEN JESUS WAS A CARPENTER.**
3. **LONG AGO IN GALILEE.**

Stories of Jesus which might be true. Each 5/- (postage 3d.).

CAREY KINGSGATE PRESS, LTD.

6, SOUTHAMPTON ROW, LONDON, W.C.1.

ACKNOWLEDGMENTS

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund—Anonymous, £1; Old Age Pensioner, 12/6; “The Lord’s Tenth,” 15/-; Anonymous, “In memory of a very dearly Beloved,” £1; Old Age Pensioner, 10/-; Anonymous, £5; Anonymous, £500; Anonymous £100.

Medical Fund—Anonymous, £1.

Translation Fund—Anonymous, £1.

Carey Lectern—“A little more,” £1; Anonymous, 2/6; “The Guest,” £1; “A lover of Carey,” 10/-; Anonymous, 2/6.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
Aug.	13 Miss A. S. E. Barker	-	100	0 0
	16 Miss J. Grace	-	200	0 0
	31 Mrs. S. M. Payne	-	450	0 0
Sept.	8 Mr. G. H. Winkworth (Work in China)	-	375	0 0
	8 Mr. A. Bradley (Medical)	-	41	0 0
	9 Miss A. L. Turner	-	10	0 0
	28 Miss Ellen Shepperson	-	277	4 10
	30 Miss E. M. Bridgman	-	100	0 0
Oct.	7 Miss Mary Thomas	-	180	0 0
	7 Mr. J. Harries	-	2	4 0

Cover Picture : Planting Rice in China

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

Printed by WYMAN & SONS LTD., New Street Square, London, E.C., Reading and Fakenham.

Published by the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Distributing Agents, Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1.

The content of this magazine is © BMS World Mission.

This magazine is digitised by the John Smyth Library of the International Baptist Theological Study Centre Amsterdam (IBTS Centre). BMS World Mission has authorised IBTS Centre to make this file available in open access for research purposes.

Unauthorised reproduction is not allowed. Permission to publish (parts of) the content of this magazine elsewhere must be obtained in written from:

BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700
info@bmsworldmission.org